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AND METHODS OF CHURCH WORK.

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NEW YEAR'S ANNOUNCEMENT TO OUR READERS.

Homiletic Department.

Hereafter Current Anecdotes will increase its value to ministers by the addition of a Homiletic Department which will contain suggestive texts and themes for discourses and Bible readings, together with brief hints as to their treatment. For the first three months at least, the department will be conducted by Rev. James M. Gray, D.D., of Boston, well known as the author of The Synthetic Plan of Studying the English Bible, who for a number of years has given instruction in Homiletics in several Theological and Bible Schools. He has the further advantage of being himself a preacher in active service and in demand to supply leading pulpits in different parts of the country. The suggestions thus furnished ought to be a great help to those for whom they are intended.

F. M. Barton

Editor.

FRESH ILLUSTRATIONS FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D. D.

Author of "Fresh Bait for Fishers of Men" "Anecdotes and Morals" etc.

DWARFED TREES AND DWARFED MEN.

(76)

One of the fads this winter among the wealthy in Eastern cities is to have dwarfed cherry trees as ornaments to fashionable dinner tables. These trees will bear actual fruit, ruddy-ripe, which the guests will pluck for themselves when dessert time arrives. Not more than one hundred cherries will be on each tree, but inasmuch as they will be of extraordinary size and delicious quality, beside being so unusual a luxury, it will add a great attraction to a small dinner party. These dwarf cherry trees have been evolved by the ingenuity of French gardeners, and last winter they were the vogue in gay Paris. That they cost a good deal of money goes without saying, as the fruit has to be forced by special processes in the green houses, and the little crop once picked, there can not be another until a twelve month later. All this is very interesting, but these little dwarfed trees on the tables of luxury suggest to us that the luxury that feeds on dwarfed cherries often produces dwarfed men and women. Wealth ought to enlarge men, it ought to be used as a stepping stone to a nobler manhood and a holier womanhood, but in every age, and in our own as truly as in any other, it often has the effect of dwarfing the possessor instead of enlarging him.

IN A CAGE OF MONKEYS.

(77)

A little colored boy, eight years old, attended a pony, dog and monkey show, in Reading, Pennsylvania, and was employed to lead the ponies in the parade and afterwards appeared on the platform with them. Being fascinated with the animals he followed them to the cars and one of the trainers locked him in the monkey cage. He had a terrible night of it. The monkeys would not let him sleep, and, thoroughly exhausted and disgusted, he was very glad to desert the show in the morning. Some people live in a monkey cage all their lives. Instead of developing any great true purpose in life, and preparing themselves to be of real service to humanity, they drift about in their reading, in their acquaintances, and in their thoughts, until life is only a monkey cage, full of annoyance, and things that worry and fret the soul. The only way to keep life from being trivial and petty is to consecrate the soul to the service of God and duty.

A BROKEN ANCHOR LINE.

(78)

A man down on the California coast of the Pacific ocean not long ago conceived the idea that a large cask, weighted down and anchored off shore, would serve as a good hiding place from which to shoot ducks, and he rigged one up. He was rowed out to and deposited in his barrel. So busy was he shooting at the evening flight of ducks that he failed to notice the anchor line break, and soon he was helplessly floating on the tide. A light wind blowing off shore sent him out to sea. A dense fog settled down with the darkness, and he feared he was lost. When his partner returned to take him from the barrel, he surmised the man's fate and rowed out into the bay, firing his gun and shouting. At last the lost hunter was located and rescued from his perilous situation. Many a man drifts away from the anchorage of right thinking and right living, and is far on the way towards shipwreck and disaster before he appreciates his danger. Many are thus lost in the fog, and darkness of doubt, and sin, and will be lost eternally unless we go after them with the earnest purpose of rescue.

A WELL-SEASONED LIFE.

(79)

Old ships are like Joseph's coat of many colors. They have been repaired in many ports, and often contain a score of various woods. The knees are usually hackmatack, and the ribs of oak, the planking of pine and oak. But in the repair-yards of the globe all sorts of other woods are used. Among them may be found mahogany, and iron wood, teak, pitch pine, and cedar, and sometimes rose-wood and ebony. Much of the timber is more valuable because it is old and seasoned and often brings high figures. Even oak, after thirty or forty years, is, when undishgured, twice as valuable as when it is new. Any cabinet maker is only too glad to purchase a huge oak beam which has sailed ten or twenty times around the globe. So a man or a woman who has faced the storms of life with a brave heart, and been seasoned in the midst of temptation and trial, gather a certain strength and quality of character, that makes their personality a source of courage and inspiration to all who come in contact with them. Such people must be very popular in heaven among the angels.

CHARACTER BUILDING THROUGH STRESS.

(80)

A gentleman writing about the breaking up of old ships recently said that it is not the age alone which improves the quality of the fibre in the wood of an old vessel, but the straining and wrenching of the vessel by the sea, the chemical action of the bilge water, and of many kinds of cargoes. Some planks and veneers made from an old oak beam

which had been part of a ship eighty years old were exhibited a few years ago at a fashionable furniture store on Broadway, New York, and attracted general notice from the exquisite coloring and beautiful grain. Equally striking were some beams of mahogany taken from a bark which was engaged in the sugar trade between New York city and Cuba, sixty years ago. The years and the traffic had contracted the pores and deepened the color, until it looked as superb in its chromatic intensity as an antique Chinese vase. It was made into a cabinet, and has today a place of honor in the drawing room of a wealthy New York family. So there is a vast difference between the quality of old men who have lived flabby, self-indulgent, useless lives, and the fibre of those who have sailed all seas and carried all cargoes as the servants of God, and the helpers of their fellowmen. It is not only the wrenching and straining of life, but something of the sweetness of the cargoes carried gets into the very pores and fibre of character.

GREAT REWARDS THROUGH GREAT CULTIVATION. (81)

The great rewards of life are won by people who not only have great gifts but great self-denial and the power to hold themselves to hard work in cultivating their gifts. A favorite story of the late Sims Reeves tells how, once upon a time, the famous tenor was stranded at a country junction, waiting for a train. It was cold and miserable, and the singer was naturally not in the best of temper. While chewing the cud of disappointment, an old railway porter, who recognized him from the published portraits, entered the waiting room.

"Good evening, Mr. Sims Reeves," he said.

"Good evening, my man," replied the vocalist, getting ready the necessary tip. But the man sought for information rather than tips.

"They tell me you earn a heap of money," he remarked.

"Oh!" murmured Mr. Reeves.

"And yet," pursued the porter, "you don't work hard. Not so hard as I do, for instance. But I dessay you earn—p'raps ten times what I do—eh?"

"What do you earn?" asked the singer. "Eighteen shillings a week all the year round," said the porter.

Sims Reeves opened his chest: "Do, re, mi—do!" he sang, the last note being a ringing top one. "There, my man; there's your year's salary gone!"

GIVING ONE'S SELF.

(82) ✓

There are many people with good heads, good hearts, and good health, who because they have not much money to give hold aloof from charitable and religious work. There could be no greater mistake than that, for while money is necessary there is a still greater value in personal service, and the man who gives himself in supreme self-sacrifice may be able to help a great deal more than the one who gives a large sum of money. Helen Gould, who is making a name that not long ago suggested hardness and questionable business practices, to be a name universally loved and honored, recently said that the earnest workers who so nobly and lovingly give their lives to promote the welfare of others, give far more than though they had simply made gifts of money, and should not feel discouraged because they could not afford to give largely in a financial way. Sympathy and good will may be a greater force than wealth, and we can all extend to others a kindly feeling and a courteous consideration, that will make life sweeter and better.

MOTHERHOOD.

(83)

Somebody has well said "A mother is the holiest thing alive." This is not only true in Christian lands but wherever human hearts are warm. In China during the rebellion of Tsao a great battle was fought, the chroniclers relate, in which the forces of the Emperor became scattered and his household dispersed. While the combat still raged Queen Mi found herself alone, abandoned, cruelly wounded by an arrow, and tottering feebly through the bloody grass on her "three-inch gold lilies" (compressed feet), bearing in her arms the little A-tou, heir to the line.

She was not his own mother, but her maternal devotion was none the less perfect. Dragging herself painfully to a half-ruined hut she crouched against the wall with the baby wrapped in her robe. Presently a horseman rode up and discovered her. He proved to be Chao-tzu-lung, a faithful general of the Emperor. Prostrating himself at her feet he begged her to mount his horse with the child; he would fight on foot at their side and endeavor to break through the enemy's lines to the loyal army on the farther side.

Ceremoniously bidding him rise the grateful Queen in her turn knelt, "not to her general, but to his loyalty," and assured him that she trusted him to rescue the heir, but that he must leave her to die. A warrior on foot, with a wounded woman as well as a baby, would be at a fatal disadvantage. He must ride and carry the child.

"Place him beneath your corslet, next your heart," she said, "not too tightly nor yet so very loose."

But Chao-tzu-lung could not bring himself to abandon the Queen, seeing which she suddenly stooped, laid A-tou at his feet, and running with the last muster of her strength to a well near at hand, sprang down it to her death.

Then, indeed, the general took the baby as she had bidden him, and charging the enemy in a fury of grief and rage broke through their lines, bore the heir in safety to his father, Liu, and told him and his guard the story of the Queen's self-sacrifice.

OVER-SUSPICIOUS.

(84)

The over suspicious man who imagines that everybody is trying to cheat him and holds every man he meets guilty of some meanness until he is proven innocent, often outwits himself and gets into trouble. Lord Wolseley, the retiring commander-in-chief of the British army, does not tell the story, but somehow or other it got abroad and is generally credited as strictly true:

On one occasion the famous field-marshal's zeal for the welfare of his men got the better of his discretion. Dinner was being served to the soldiers, and orderlies hurried backward and forward with steaming pails of soup, Lord Wolseley stopped one of them. The man was at attention in a moment.

"Remove the lid." No sooner said than done.

"Let me taste it."

"But, plaze yer—"

"Let me taste it, I say."

And taste it he did.

"Disgraceful! Tastes like nothing in the world but dishwater."

"Plaze, yer honor," gasped the man, "and so it is."

DRIED UP LIVES.

(85)

A recent traveler who has been exploring in Central Asia says that in the past few years the quantity of water in Turkestan and Bokhara has notably diminished. A number of oases that were cultivated with much success several years ago have now been abandoned because the streams that rendered their irrigation possible have dried up. This phenomenon is particularly prominent along the little rivers among the highlands of the Pamirs. We often see men and women who have evinced much spiritual fertility becoming worldly and indifferent to religious matters, because the streams of spiritual refreshing which came to them from prayer and Bible reading and Christian associations have become dried up. You can not have fertility of soul without irrigation from the River of Life.

WHAT MAKES THE DIFFERENCE.

(86)

Lord Rosebery, the well known English politician, has an estate at Delmeny where the great industry is in the form of shale mines, lying on a remote corner of the estate. When the wind blows just right it brings the smoke and smell of the mines up to the mansion, and on one occasion a visitor, not knowing that the mines belonged to Lord Rosebery, remarked on the nuisance of having such things so close by. "Ah, my friend," said Lord Rosebery, "however unpleasant it may be to you, to me it is the smell of twenty-five per cent." What a difference that makes! And it is just the same in religious and moral reform work. To the man or woman who is not thoroughly consecrated to the rescue and help of their fellow men, they see only the disgusting and trying features of such service, but to the winner of souls, who sees in every lost man or wandering woman redeemed by his service, a brother or a sister of Jesus Christ, all these annoyances, like the smoke of the shale mines to Lord Rosebery, seem insignificant indeed when compared to the great profits.

SELFISHNESS.

(87)

Dr. George H. Hepworth brings out very clearly the inherent meanness of selfishness, and the certainty that such a character could never be happy in heaven. He says the sordid soul thinks of itself alone, and is armor plated against the tears and sorrows of its fellows. Such a soul, instead of being a little lower than the angels, is little higher than the animals. When self is the ruling passion only a mean and contemptible sort of happiness can be found, the kind which a lion has, which makes a meal on the lamb which it has just killed. If a selfish soul should go to heaven it would find itself strangely out of place, would misunderstand everything it saw, and long for more congenial companionship. No man can be happy in heaven or anywhere else unless love controls his action. Pity can not be selfish, and love finds a divine satisfaction in doing good to those who need help.

A PROOF OF LOVE.

(88)

A remarkable example of lover's devotion was given recently in Indiana when a couple who had been affianced from childhood were married in a hospital under most pathetic circumstances. A few days before the marriage the young man's limbs were cut off by a railroad train. The marriage had been set for a certain date and in spite of his accident the faithful girl declared that she would marry him and lovingly work for him and care for him while he lived. What a vile creature that man would be if he should prove unfaithful after that wonderful exhibition of love. And yet there are many for whom Christ gave his life who are proving unfaithful to his love, and give him back no gratitude or affection in return.

IN THE BALANCES.

(89)

The greatest weighing machine in the United States is at Washington. Even the great scales upon which entire freight cars, with their loads of many tons, are weighed, are in-

significant when compared with this huge pair of balances. This machine can outweigh the largest railroad scales by fifty tons, and when it is considered that its results must be accurate to a pound, while railroad scales are considered good when they come within fifty pounds of the exact weight, the result obtained is little less than marvelous. These scales are used in weighing guns for the great war vessels. In order to illustrate the accuracy of the counter poise of the huge machine to a reporter, an officer picked up half a brick which was lying near by, and tossed it upon the platform of the big scales. He then consulted a long brass lever in the reading box along the edge of the platform, and found that the weight of the brickbat was just one pound. But the greatest scales in the world are the balances in which God weighs the character and conduct of men and women. The book of Daniel tells us of a king of Babylon who was weighed in those balances and found wanting, and ruin was the consequence. We are to be weighed there, and we should be careful to live so genuinely that we shall be found of full weight.

INCARNATE WORLDLINESS.

(90)

A gentleman who was traveling on the continent last summer engaged a courier, and one evening on arriving at an inn in Austria, he sent him to enter his name in accordance with the police regulations of that country. The man replied that he had already anticipated his wishes and had registered him as an American gentleman of wealth. "But how did you write my name?" the gentleman asked. "I can't exactly pronounce it, but I copied it carefully from your portmanteau, sir." "But it is not there," he said. "Bring me the book." The register was brought, and on looking at it the traveler was greatly amazed at finding, instead of a very plain English name of two syllables the following portentous entry: "Monsieur Warranted Solid Leather." There are a good many men in this country who if they had their real names given, would have to be registered that way. They have so poured all their energies, all their love, and hope, and faith, all their human sympathies, into their business success, that they are only business machines.

THE ALERT MIND.

(91)

Lord Rosebery, a former English Prime Minister, recently took for his text in making a political speech the retort of his little daughter, Lady Sybil Primrose, to her nurse, when told to stop thinking and go to sleep. "But I can't help thinking, for, you see, I can't make my mind lie down." An alert mind will not lie down, and our only safety from it is to give it good food to feed upon. It is worse than useless to tell children to go away, and keep still, unless you give them something with which to occupy themselves. The idle mind is the devil's workshop because God intended the human mind to be a worker, and when we do not give it employment the devil does.

THE DREAM AND THE ACHIEVEMENT.

(92)

The illusions of life are very great to us in youth. We are led on by them, and the reality often seems very small compared with the promise. How clearly the poet brings out this difference which all of us feel from time to time between the dream and the achievement. The poet sings:

Oh, dream-shipbuilder! Where are they all,
Your grand three-deckers, deep-chested and tall,
That should crush the waves under canvas piles,
And anchor at last by the Fortunate Isles?

Instead of a fleet of broad-browed ships,
To send a child's armada of chips!
Instead of the great guns, tier on tier,
A freight of pebbles and grass-blades sere.

MUSIC MAKERS.

(93)

In the village of Mittenwald, in the heart of the Bavarian highlands, live the men who manufacture the greater part of the world's supply of violins. Mittenwald has taken the place of Cremona. Of the eighteen hundred inhabitants of the village, over eight hundred are exclusively occupied with the manufacture of violins, and the output reaches fifty thousand violins per annum. They are exported to all the countries in the world. Each family of violin makers has its own particular trade secret, a sort of trick of the trade, handed down from father to son, but for general instruction in violin making an interesting school is carried on in the village where boys are given a three years' course in the construction of violins. God is seeking through Jesus Christ to awaken sweet music in human hearts everywhere. It is the mission of the Sunday School and the church to cultivate the musical quality in the souls of boys and girls. We ought all to be music makers. If we are true to God and our hearts are full of thanksgiving we shall swell the harmony and not the discord of the world.

SNEAKING LIONS.

(94)

A writer in the Contemporary Review says that lions infest the Beira route in Africa to this day. Ten years ago, when the line was being surveyed for, they crawled everywhere.

The usual idea of these animals is that they are the kings of beasts; that lions prance and lash their tails, step after a lordly fashion, and are both noble looking and noble in their habits. But he declares that there never was a greater mistake. Those who have made their close acquaintance say that a lion far more often creeps on his stomach like a stalking cat, than he goes on his hind legs as he does in the pictures. So the devil goes about like a lion. He roars a good deal, but he is a sneak and whenever the Christian resists him with determination he slinks away with his tail between his legs.

MAN'S NEED OF GOD.

(95)

A recent writer well says that a physical giant may have an unformed or a deformed spiritual nature. If a man is entirely satisfied with this lower life of the body, and the other life is beyond the reach of his vision, then he is not wholly alive, for there is a wide realm of thought, of incentive, of action, into which he has not entered. He is not a well rounded man, with aspirations that reach beyond the stars, but a man with a narrow and imperfect view of his duties and responsibilities. He may be entirely honest in his doubts of God and of immortality, but the fact remains that without God and immortality he can not reach the perfect stature of a man. A flower bush in the dark may do the best it can under the circumstances, but it will never grow and blossom as it would if it were in the full blaze of sunshine.

THE HOPE OF THE CLIMBER.

(96)

If a man sits still at the bottom of the hill and looks fearfully up the long distance he must climb it is easy to get discouraged, but if he begins the ascent then he gains hope as he proceeds. As another has well said, the man who is scaling the mountain side has a hard day's work, but if he is really making the ascent he is neither grim visaged nor gloomy. He can stoop to gather the blossoms in his path, to appreciate the grandeur of the scenery, to watch the clouds in their flight. He is not simply doing a bit of heavy drudgery, for there are compensations at every stage of the journey. The very effort which will make him successful at last has an ingredient of joy in it, and the consciousness that he is doing a man's work in a manly way, fits him, both mentally and physically, for such incidental pleasures as may offer themselves.

THE COMMON NECESSITIES OF MANKIND.

(97)

An American lady who has been traveling in Europe recently, and has had unusual opportunities of visiting the homes of great people, recently said, that while the show rooms of palaces may be jeweled and richly upholstered, and embanked with lustrous statuary, and aglow with master pieces of painting, the living rooms of European potentates are for the most part as plain as the rooms of people ordinarily prosperous. While the banquet of a king or queen may be very gorgeous and splendid, the ordinary breakfast or luncheon or dinner of a palace is as plain as ordinary cutlery or table cloths and ice pitcher can make it. The great necessities of life are the same among all people. In the great things we may be very sure that God is no respecter of persons, and the king and the queen will stand on the same footing at last with the washerwoman, and the cab driver, judged by the life they have lived and by the way they have used the opportunities that have been given them.

A BROKEN MAN.

(98)

A man writing about ships says that ships are like men. Some are stricken in youth; others in middle age, and a few pass away after many years. When a man comes to an end, there is always a burial place; but the ship's only cemetery is the deep sea. If in its youth it runs ashore on a lee coast, or if in its old age it is condemned as unseaworthy, it meets the same fate—to be broken up and sold as old junk. A man need never go to the junk pile, and never does go there except by his own fault. Christ promises to come on board and take the helm of our lives and pilot us through all the perplexing channels of experience. If we run aground or become unseaworthy it is because we have shut Christ out of control.

INSTANT DECISION✓

(99)

An engineer saved his train recently near Batavia, New York, by quick decision and instant action. On a switch stood a loaded freight car, which the wind started down the sharp incline toward Canandaigua just as the passenger train was coming in. John Perkins one of the oldest engineers on the road, stood at the throttle. A glance at the rapidly approaching car made him push in the lever to its fullest extent and reverse the engine. It was a thrilling moment when the big train came to a standstill and commenced to back. The crash came, but as the passenger was fast traveling backward nobody was hurt. It often happens that a young man or a young woman, hard on the way to ruin, are called in the nick of time. There is just one hope, and that is to repent at once, and turn about. If they delay they are lost. "Today is the day of salvation."

ILLUMINATED TEXTS.

BY JAMES M. GRAY, D. D.

Author of "Synthetic Bible Studies."

All things were made by Him; and without Him was not anything made that was made.

—John i: 3.

The current discussion as to whether evolution explains the causes of things, or whether we are to recognize not only a Divine Creator of the "world-stuff," but one who moulds and shapes it in its various forms, finds a contribution as serious as it is humorous in the lines of Lowell:

"Our dear and admirable Huxley
Can not explain to me why ducks lay,
Or rather, how into their eggs
Blunder potential wings and legs.
Who gets a hair's-breadth on by showing
That something else sets all a-going.
Farther and farther back we push
From Moses and his burning bush;
Cry, 'Art thou here?' Above, below,
All nature mutters yes and no!
'Tis the old answer; we've agreed,
Being from being must proceed,
Life be life's source."

(373)

Take heed that ye despise not one of these little ones.—Matt. xviii: 10.

A little lad, about eight years old, was present one morning when a stranger conducted family worship. Some time after breakfast he said to his mother:

"How did you like Mr. _____'s devotions?"

For the purpose of drawing him out on the subject, she replied, evasively:

"How did you like them yourself?"

"I liked them pretty well," said he, and continuing, "Did you think they were as good as papa's?"

"What do you think about that?" his mother replied.

"Well," said he, "I think they were perhaps even a little better. There was a kind of every day religion in what he said that pleased me very much."

The stranger had expounded the eleventh chapter of Luke, and dwelt in a simple and interesting way on the parable of the Friend at Midnight, illustrating the love of our Heavenly Father by that of an earthly one. The child got hold of the story, and it fed his soul, for later on in the day he referred to it again, exclaiming to his mother, "Say, if I ask you for bread, don't give me a stone!"

What a lesson is there in this for preachers and teachers who in their ministrations think only of the adults, the more intellectually or more spiritually developed, and despise Christ's "little ones."

(374)

Before I was afflicted I went astray, but now have I kept Thy law.—Psalm cxix: 67.

It is an old story that afflictions work blessing for and add to the spiritual power of the Christian. The illustrations are abundant that throw light on this truth, but this struck the writer as valuable when he heard some time ago of a man who got on a horse's back to enable him pull a load. The horse had muscle and strength enough to pull the load, but not the weight requisite to obtain foothold. The added 150 pounds, which he obtained by the man on his back, gave him what he lacked, and he pulled the load easily. It is the same principle, I understand, that gives the advantage to the "short hitch" over the "long hitch." The hitch to the horse is much higher than the hitch to the wagon or car, and the sharp incline is what steadies him.

(375)

He that believeth not the Son shall not see life.—John iii: 36.

It is interesting to note the more correct translation in the Revised Version, "He that obeyeth not the Son." When seen in opposition with the preceding part of the verse it teaches us that believing on Christ and obeying Him are practically synonymous terms, a fact that may aid some seekers after salvation to understand the mystery they find in the word "believe."

(376)

Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good, that are accustomed to do evil.—Jeremiah xiii: 23.

"I wonder you don't leave off this abominable custom of lying," said Lord Muskerry to the celebrated George Rooke. "I can't help it," said George. "Pooh! pooh!" said his lordship; "it may be done by degrees. Suppose you were to begin by uttering one truth a day."

(377)

And they come unto Him bringing one sick of palsy, which was borne of four.—Mark ii : 3.

The Gospel story of the paralytic has frequently been used to illustrate and enforce the duty on the part of Christians to seek the salvation of the lost, and especially to unite their forces in so doing by prayer and effort of one kind and another. The following incident reported in the New York Evening Telegram is a close parallel, and is given with the names of the parties just as it appeared, for the sake of greater vividness.

"J. E. Byron, fifty years old, of Philadelphia, in an endeavor to catch the last boat which left the foot of Whitehall street for Jersey City shortly after twelve o'clock this morning, made a jump for the deck when the boat was about ten feet from the bridge, missed and went splashing into the icy cold water of the river.

"Byron weighs about two hundred pounds. He could swim fairly well, and managed to keep afloat while two ferrymen made efforts to rescue him.

"With the aid of a policeman they finally succeeded in doing this in a novel way. Henry Denyse and Bryant Morgan, the ferrymen heard Byron as he fell into the river. Policeman Eaton, of the Old Slip station, also went to Byron's assistance. Denyse threw himself flat on his stomach, telling Morgan to sit on his legs. Eaton steadied Morgan. Denyse reached down to the water and Byron swam to him.

"Byron was so exhausted that he could not grasp the ferryman's hands. Denyse reached out, however, and grasped Byron by the hair and gradually drew him in toward the wharf. Then with great difficulty the three men managed to haul Byron up to the wharf." (378)

Jesus did not commit himself unto them.—John ii : 24.

The Revised Version says: He did not "trust" Himself unto them, but the Greek word is *pisteuo*, commonly translated "believe." It would not be straining the sense if one said, "Jesus did not believe Himself unto them." The expression thus becomes a plain and beautiful illustration of salvation by faith, which is just trusting or committing one's entire self to Christ as the passenger in a boat, ignorant of navigation, trusts or commits himself to the skipper, or a bride trusts or commits herself to her husband. Moreover the reason why Jesus did not commit or "believe" Himself unto them furnishes, by contrast, the very reason why we may act differently towards Him. He knew what was in man, thence drew back from a surrender to him, and in the measure in which we know it, may cast ourselves upon Him without reserve. "They that know Thy name will put 'their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee."—Psalm ix: 10. (379)

He that is faithful in that which is least is faithful also in much.—Luke xvi : 10.

Young men are apt to think, if their faithful service and good work are not at once openly acknowledged by their employers or by the world, that their efforts are thrown away.

President Burnham of the Boston Chamber of Commerce can tell a story showing that such efforts are decidedly not thrown away. A few years ago, when he was living at Young's Hotel, he noticed that the man who had charge of the interior decorations there did his work artistically and without any loss of time. It was merely a passing observation; he had no idea of needing any similar work done himself. But when the question came up before the chamber of commerce who should be given the work of decorating the walls and ceilings of the new building, Mr. Burnham voted for that young man, just because he remembered the work done at Young's so long ago. (380)

Whosoever will save his life shall lose it.—Matthew xvi : 25.

Four children were locked in a house while their parents went to early mass. The house caught fire and two of the children were suffocated. Had the door been left open the children could easily have escaped. It was probably the sum of money laid by that induced the parents to lock the door, and by so doing they lost children and money too. (381)

Verily, I say unto you, that ye which have followed Me, in the Regeneration when the Son of Man shall sit on the Throne of His Glory, ye also shall sit upon Twelve Thrones judging the Twelve Tribes of Israel. And every one that hath forsaken Houses, or Brethren, or Sisters, or Children, or Lands, for My Name's sake, shall receive a hundredfold, and shall Inherit Eternal Life.—Matthew xix: 28, 29.

Of all romantic tales in English history that of King Charles' flight is perhaps the most notable. It is a wonderful story of human fidelity, for though a thousand pounds was set upon his head, and perhaps more than a score of people knew the route he was taking, not one of them ever revealed it, nor broke faith; peasant and peer were equally true; cottage and hall were equally open to him. There is a particular charm about the adventures that came to him in connection with the efforts of the humbler agents of his escape—Jane Lane and the Penderels, for example. But when the king came back it is to his honor that he remembered these services with gratitude. Jane Lane became Lady Fisher, and a considerable sum was settled upon others in acknowledgment of their fidelity. The interviews, some of them with the king at London, are interesting. Charles introduced Richard Penderel to his Court, saying, "The simplest rustic who serves his sovereign in the time of need to the utmost of his ability, is as deserving of our commendation as the victorious leader of

thousands. Friend Richard," continued the monarch, "I am glad to see thee; thou wert my preserver and conductor, the bright star that showed to me my Bethlehem, for which kindness I will engrave thy memory on the tablet of a faithful heart." Turning to the Lords, he said, "My Lords, I pray you respect this good man for my sake. Master Richard, be bold and tell these Lords what passed among us when I had quitted the oak at Boscobel to reach Pit Leason." (382)

Be sure your sin will find you out.—Numbers xxxii: 23.

The most talked about of recent defalcations is that of Alford, who is reported to have taken \$700,000 from a New York bank. His arrest was effected in a Boston lodging-house by a police inspector accompanied by other officers, to whom he said:

"That man is crazy who says that one can get away from justice. I am glad you've come, gentlemen; very glad, I'd just as soon be in prison, where they make a business of that sort of thing, as to try this idea of instituting a prison for myself in a poor, cheap back room. Why not?" (383)

Who changed the truth of God into a lie?—Romans i: 25.

Bishop Horsley believed that the fables of the Greek mythology could be traced back to the prophecies of the Messiah, of which they were a perversion from ignorance or design. This, says Dr. Bullinger, is especially true of Hercules. In his apparently impossible tasks of overthrowing gigantic enemies and delivering captives, we can see through the shadow, and discern the pure light of the truth. We can understand how the original star-picture must have been a prophetic representation of Him who shall destroy the old serpent and open the way again, not to fabled "apples of gold," but to "the tree of life" itself. He it is who through suffering in the mighty conflict, and brought to His knee, going down even to "the dust of death," shall yet, in resurrection and advent glory, wield His victorious club, subdue all His enemies, and plant His foot on the Dragon's head. (384)

Christ died for the ungodly.—Romans v: 6.

The Rev. William F. Bainbridge in "Around the World Tour of Christian Missions," relates that he wished to spend three weeks at Tokio, in the heart of the city and away from the region occupied by the missionaries and diplomatic agents. But on the second day the question came from the police office, "Who stands for you?" He was abundantly provided with introductory letters, some of them to leading officials close to the Mikado, but the question now was primarily one of substitution, not of personal character attested ever so well. To quote the traveller's own words, "Japan asked of me, not who are you? but what right have you to be here? That right could rest only on the free substitution of some well-known Japanese citizen in my place before the court of justice. The man was found and accepted in my place. Now, did I break the laws, he could be punished. Did I deserve death, he would die for me. So, indeed, is it with any who would reside within the limits of the kingdom of God. It is not a question of character, but of substitution. Not who are you? but what right have you to be here?" (385)

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.

Matthew xxiv: 38, 39.

An editor of a leading daily, in commenting some time since on the terrible Johnstown disaster of unfading memory, says, that perhaps the most astonishing thing in connection with it was the fact that nearly all adult persons in Johnstown knew, and had known for a long time, that their lives were in deadly peril. How they could lie down to sleep at night, knowing that only an insecure dam held back the enormous body of water located three hundred feet above their homes and workshops, is more than one can imagine. They knew that experts had shaken their heads and looked very grave when they had been to examine the dam—not because it was improperly built, but because they felt that one of the great accidents of nature might render it suddenly good for nothing, as it subsequently did. The sword of Damocles suspended by a hair above the unprotected head is the only fitting image which presents itself to the imagination to symbolize the terrible insecurity of these unfortunates; and yet they would not arise and flee, nor insist on some sharp practical measures for the removal of this dread danger.

Even when the disaster had come, when the first and special warning, such as was furnished by the breaking of the dam in Stony Creek, just above Johnstown, was given, people were loth to believe that they were to be smitten down. Hundreds who might have escaped mocked at the bearers of the terrible news. Nor when the wall of water, nearly forty feet high, was at their very doors, when

"Bankes came down with ruin and rout,"

and the

"Beaten foam flew round about,"

would they admit that the peril was extreme. They could not believe it possible that all

their fair homes and lives could be blotted out at one fell swoop; the mind revolted against such a mysterious and overwhelming dispensation, and refused to consider it. From story to story of their houses they climbed, comforting each other with assurances that the floods would soon abate—but

“So farre, so fast the eygre drave
The heart had hardly time to beat,
Before a shallow seething wave
Sobbed in the grasses at our feet;
The feet had hardly time to flee
Before it brake against the knee,—
And all the world was in the sea.”

(386)

Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.—Matthew v: 16.

Some years ago a Christian layman from this country engaged, through a Japanese consul, to go to Japan in the capacity of a teacher. He was assigned to a position with a strong injunction not to teach the religion of Jesus, nor to say anything in the presence of the boys of his school calculated to bring the religion of their fathers into disrepute. But they did not know that there were other ways beside the tongue to bear witness to Christ. “Our teacher’s whole bearing so impressed us,” said one of these boys afterwards, “that we had to believe as he believed.” Unknown to the teacher, forty of the boys and young men of the school gathered in an adjacent grove, and signed a solemn covenant to give up idolatry, to believe in the religion in which their teacher believed, and to worship henceforth only the God he worshipped. Some of these youths were afterwards imprisoned for their faith, but twenty-five of them held on faithfully, and fifteen became preachers of the Gospel they thus avowed.

(387)

✓ *For as he thinketh in his heart, so is he.*—Proverbs xxiii: 7.

X Look at the face of your friend, says a physiologist, the eye sees a sight that terrifies the mind. A current of something is sent to the blood-vessels of the cheek; the little arteries contract and the face grows pale. In another moment a pleasurable sensation is sent over the little nerve wires and the arteries dilate, causing the face to flush. See that vertical line between the eyes! That man has concentrated his mind so long upon his work that a permanent wrinkle has come there.

✓ Anticipation quickens the pulse. The blood flows faster; is renewed oftener in the lungs; is therefore purified more quickly; digestion and assimilation respond to the quickened blood current; the body increases in weight, and the health improves.

Dissatisfaction slows the pulse; the respiration becomes shallow; the blood is not sufficiently supplied with oxygen; dyspepsia follows with its train of evils, and consumption in its wake. These are the effects following the long continuance of only two states of our wonderfully complex mind. A good current of vital force in the one case flows continuously through the whole organism, while in the other an evil current directs the vital functions of the body.

As a man thinketh so does he change in the very texture of his skin; in the fineness or coarseness of his body.

(388)

Except a man be born again, he can not see the Kingdom of God.—John iii: 3.

X John Burroughs in *The Century*, says: “If we think birds, we shall see birds wherever we go; if we think arrow-heads, as Thoreau did, we shall pick up arrow-heads in every field. Some people have an eye for four-leaved clovers; they see them as they walk hastily over the turf, for they already have them in their eyes. I once spent a summer day at the mountain home of a well known literary woman and editor. She lamented the absence of birds about her house. I named a half-dozen or more I had heard or seen in her trees within an hour—the indigo-bird, the purple finch, the yellowbird, the veery thrush, the song-sparrow, etc.”

“Do you mean to say you have seen or heard all these birds while sitting here on my porch?” she inquired.

“I really have,” I said.

“I do not see them or hear them,” she replied, “and yet I want to very much.”

“No,” said I; “you only want to want to see and hear them.”

You must have the bird in your heart before you can find it in the bush.

I was sitting in front of a farm house one day in company with the local Nimrod. In a maple tree in front of us I saw the great-crested fly-catcher. I called the hunter’s attention to it, and asked him if he had ever seen that bird before. No, he had not; it was a new bird to him. But he had probably seen it scores of times—seen it without regarding it. It was not the game he was in quest of, and his eyes heeded it not.

(389)

All things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew xxi: 22.

Most Christians are more or less familiar with the remarkable faith work of the late George Müller, the founder of the Bristol Orphanages in England, but are apt to suppose that the power of prayer in his case was limited to the procurement of funds for the liquidation of the enormous expenses. But the following incident, out of many similar

ones, quoted from his own "Narrative" in the Memories prepared by Dr. Pierson, will enlarge our conception of his hold upon God in that respect, and the readiness of God to work for His people now as He has always done: "At one time it was found that a serious leak in the boiler of the heating apparatus of one of the orphanages would make repairs at once necessary, and as the boilers were encased in bricks and a new boiler might be required, such repairs must consume time. Meanwhile, how could three hundred children, some of them very young and tender, be kept warm? Even if gas stoves could be temporarily set up, chimneys would be needful to carry off the impure air; and no way of heating was available during repairs, even if a hundred pounds were expended to prevent risk of cold. Again Mr. Müller turned to the living God, and, trusting in Him, decided to have the repairs begun. A day or so before the fires had to be put out, a bleak north wind set in. The work could no longer be delayed; yet weather, prematurely cold for the season, threatened three hundred children with hurtful exposure. The Lord was boldly appealed to. 'Lord, these are Thy orphans; be pleased to change this north wind into a south wind, and give the workmen a mind to work that the job may be speedily done.'

"The evening before the repairs actually began, the cold blast was still blowing; but *on that day a south wind blew, and the weather was so mild that no fire was needful!*" Not only so, but, as Mr. Müller went into the cellar with the overseer of the work to see whether the repairs could in no way be expedited, he heard him say, in the hearing of the men, 'they will work late this evening, and come very early again tomorrow.' '*We would rather, sir,*' was the reply, '*work all night.*' And so, within about thirty hours, the fire was again burning to heat the water in the boiler; and, until the apparatus was again in order, that merciful south wind had continued to blow." (390)

Whose names are in the book of life?—Philippians iv: 3.

The walls of the chapel at West Point Military Academy are adorned with memorial tablets of distinguished officers, and the one which has the name erased was intended for Benedict Arnold. It gives the date of his birth and the date of his death, and the words "In memory of," but the place for the name is blank.

Your iniquities have turned away these things, and your sins have withholden good things from you.—Jeremiah v: 25.

The backslider may not be eternally lost, but he may be eternally as well as temporally circumscribed in his blessing and enjoyment of the good things of God. There is a man living in Somerville, Massachusetts, once reputed to be worth \$8,000,000, who is now peddling vegetables among his old neighbors. *He lives in the same mansion as formerly, but now only occupies two or three rooms.* (391)

That I might by all means save some.—I Corinthians ix: 22.

As everybody knows, says a current newspaper writer, Coney Island is a typical hurly-burly, the scene of continued frivolity, with a strong mixture of vice—a place where crowds of people go daily in the summer to have a good time and indulge in relaxations, some of which are not permitted by the conventional proprieties at home.

In the very midst of the worst carousals rises a tower, sixty-five feet high, upon the top of which is a box-shaped cabinet, with sides of ground glass, upon which are painted in startling colors the words, "Jesus Saves!"

At the top of the tower is a tall flag staff from which floats a long streamer bearing the same inscription. An electrical apparatus furnishes a light so strong that these words shine out from this gospel lighthouse in the evening so plainly that the legend can be read from passing steamers at least two miles, and, when the air is very clear, three miles at sea.

In addition to this lighthouse the familiar system of advertising, using an electric current to flash from letter to letter, and thus spell words, attracts attention from the sides of the tower, and negotiations are now in progress with a firm of electricians for an instrument that will throw letters of fire upon the clouds at night and thus bring the word of God and the promises of religion constantly to the attention of the habitués of the most crowded, hilarious, rip-roaring resort in the United States. (392)

Judge Righteous Judgment.—John vii: 24.

I have read of a printer considered too mean to be tolerated by his shop-mates because he always said no to solicitations for money. Once they knocked him down for refusing to contribute to an excursion. Then he told them of a sister he had been trying to educate, but who had become blind, and for whom he was now earning and saving money, that she might be sent to Paris for an operation. From the other side the mean man was seen to be a hero. (393)

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

—Hebrews xii: 12.

The Philadelphia Record reported some time ago that a small creek at Blossburg ripped up the mountain side during a flood rampage and revealed a good vein of coal and two of iron ore, one being over four feet thick; a splendid bed of fire-clay and a valuable bank of building and molding sand. (394)

Cursed be the man that trusteth in man, and maketh flesh his aim, and whose heart departeth from the Lord.--Jeremiah xvii: 5.

Mr. Tyndall married late in life, but his marriage was an unspeakable blessing to him. In a letter to Mr. Herbert Spencer, written some half dozen years before his death, "in referring," to use Mr. Spencer's words, "to Mrs. Tyndall's self-sacrificing care of him," he said: "She has raised my ideal of the possibilities of human nature." To use the words of Prof. Huxley, another of Mr. Tyndall's intimate friends, "her whole life for many years was devoted to the one object of preserving that of her husband." She had been "his secretary, his nurse, his tireless watcher—even his servant in case of need." "If I pull through this it will be all your care, all your doing," were the grateful words he addressed her the night before he died. Unfortunately, the very next morning Mrs. Tyndall gave her husband a large dose of chloral instead of some sulphate of magnesia which she had intended giving him. Everything that medical science or skill could do, of course, was done to avert the tragic consequences of the sad mistake; but to no avail. He died in ten hours. (395)

ILLUSTRATIONS FOR SPIRITUAL TRUTHS.

Written for Current Anecdotes by CHARLES M. SHELDON,

Author of "In His Steps."

In the world of chemistry there is a large and untried field for some bright mind to explore, for the purpose of finding interesting illustrations of great spiritual ideas. Children will always be interested—and older people as well—in striking object lessons which will illustrate vital spiritual facts.

Take, for example, a great text like "Behold the Lamb of God that taketh away the sin of the world." An illustration from chemistry which is very effective is as follows:

Into a test tube filled with warm water, put a very small grain of permanganate of potassium. A piece the size of a pin head will be sufficient to turn the clear water a perfectly dark purple-colored liquid. Then, to illustrate the helplessness of changing this color, or making it different by the use of anything except the right thing, drop in bits of paper to illustrate culture—bits of wood to illustrate travel, or bits of metal of different kinds to illustrate wealth, and so forth, and show how these have no effect whatever upon the dark-colored liquid. It still remains the same. But drop in a few oxalic acid crystals, and at once the action of the oxalic acid on the potassium will tend to decolorize the solution, and the water will almost instantaneously return to its previous clear condition.

This illustration is very effective before a Sunday School. I have used it before my own church of grown up people and have found it vivid enough to remain with them for years. The illustration is practical, as far as it goes, in driving home the truth of the text. (398)

Four illustrations for a talk on temptations common to man and how to overcome them.

First. Watch. In the fall of the year, when living on the prairie in South Dakota, we were often summoned out of bed by father, who called all of us together to go out on the fire line, where the fire guard or fire break had been ploughed, and watch for the burning tumble-weeds which very often were blown by the wind entirely across the fire break, and threatened the hay stacks, grain and house which lay within. Nothing but constant watchfulness during the late prairie fires preserved our home from destruction.

In the same way, nothing but watchfulness will help men to overcome daily temptations. (399)

Second. Pray. In the winter, on the same farm, the great storms would sweep over the prairie, lasting through days and nights. When we saw the storm coming, if we had time, we would tie a rope from the house to the barn, and when the storm was at its height, when we went out to feed our stock, we would take hold of this rope and follow it down to the barn, which we could not see when we started, and after our work was done we would turn around and follow the rope back to the house. We could not see the house when we started, but we knew it was there from the pull on the rope. No man ever overcomes temptation without praying. He cannot see God, but he can feel him when he prays. (400)

Third. Trust. I was once on a sand bar in the Missouri River, waiting for a little ferry boat to cross over and take me to the Dakota side. While there, sitting near my horse, a herd of Texas cattle came down, some ten thousand in number, driven by cow boys, who landed them on the sand bar and then tried to drive them across the Missouri to the Dakota side. The cattle were frightened at the tremendous current, and after swimming out a short distance circled about and landed on the sand bar again. I became very much interested in this strange sight, and left my horse to go down near the edge of the sand bar and watch the cattle. A cow boy shouted to me to run to my horse again as the cattle came out of the water. I did so, not knowing the reason for it, but learned afterwards, when I knew more of the habits of these Texan animals, that a Texas steer will never touch a man who is on or near a horse, but will always attack him when he is on foot.

In the same way, a person who is being tempted can always find perfect safety if he will throw himself with confidence into the arms of God where nothing ever could harm him. (401)

HINDRANCES AND HELPS IN THE MINISTRY.

*By the REV. CHARLES M. SHELDON,

Author of "In His Steps" etc.

There are three great hindrances to the best work in the ministry, generally common to all men, especially in the early years of their pastorates.

The first of these is *formality*. The young preacher, especially, feels bound by tradition. He is apt to follow the order of service which has always been in use in the parish. He is very precise and particular concerning the exact way in which everything connected with the pulpit should be conducted, and without meaning to, in a great many cases, the formality of dress or deportment, or a false conception of dignity, and even of order, will seriously hinder the message which the pulpit has for people. Without losing any necessary degree of right behavior, a great many ordinary formalities in connection with church services and the relation of pastor to people might well be dispensed with. As a general thing, it may safely be said, I think, that many men with rich power shear themselves of it through the needless forms and ceremonies connected with the breaking of the bread of life. The people are either hungry for the truth or indifferent to it. Any formality which forbids the most direct and simple presentation of truth is a hindrance to the Gospel message.

The second great general hindrance to the work of the ministry is the attempt at *oratory*. There are places left yet somewhere in public for the exercise of oratorical gifts. I believe the pulpit is, however, the last place for the display of oratorical power. Real oratory may, of course, accompany a real, genuine presentation of living truth, but oratory in the pulpit, very many times, might be likened to the announcement a man would make to another man whose house was burning. He might leisurely, and in a dignified manner, mount the steps of his neighbor's house, ring the bell gently and in order, and wait for his neighbor to open the door; and after he had opened it, he might say to him with deliberation: "My friend, there is a conflagration in the immediate vicinity, and unless steps are taken to extinguish it, there is a liability that the devouring elements may consume everything that is perishable. It might be advisable for you to take steps to inform yourself concerning the proximity of this danger."

But a neighbor who had his neighbor's welfare at heart, and saw his house burning, and knew that his neighbor was unaware of it, would rush across the street, and without any attempt at oratory would open the door and shout to him simply, "Your house is afire!"

Men and women come into our churches and face us, whose lives are in danger, and unless we have been especially gifted with oratorical power, which of necessity we must use in connection with our message, it is certainly the last place in the world for us to attempt to talk to dying men and women in any other than a plain, straightforward manner. The best preaching is simple, unaffected, direct, searching, and so uttered that no one could go away conscious that it was a beautiful oratorical effort.

The third great general hindrance which interferes with the best work in the ministry is the *fear of man*.

Men who have a message to give from the pulpit very often blunt its effectiveness because they are afraid of hurting people's feelings; and other men who have really no message, but simply stand in the pulpit because it is a place, rather than a calling, speak only half a message because they really fear some rich man or some influential woman in the parish. The man who has made his money dishonestly, to the preacher's own knowledge, very often shuts the preacher's mouth to the presentation of gospel truth, which, of necessity, should denounce the methods employed by the money-maker.

How much this fear of man is today robbing the ministry of its real power in America no one can tell, but that it is a serious and often alarming hindrance, very few men in the ministry or out of it would dare deny.

Over against these hindrances, however, may be placed six helps; and the first of these we call *The strength which comes to the preacher when he accepts a hard field*, and enters it to do his best.

There is no field so small that any preacher ever filled it full. The young man who very often feels like resigning because he does not have the advantages of larger parishes, in a great many cases has never grasped the situation, and has not experienced the joy of doing service in a small place which is full of need.

The minister who, other things being equal, can feel confident that he has his work to do, where he is placed, will receive strength continually from doing his best in the very hardest place. Men who are waiting in the seminaries, or after graduation, for calls to large, influential metropolitan churches, and refuse opportunities for service in what are called "small places," can never understand or enjoy the strength which comes from accepting service in what men call small places, but which God very often uses as the test of a man's real power to go up higher.

The second great help in the ministry comes from *Preaching what a man believes, out of his own experience*.

If a preacher does not believe more than one thing, that is the only thing for him to keep preaching; and, generally speaking, things that we have tested and tried ourselves are what our people need, and what they ought to have. The beliefs that come out of heart experience, that grow from the vital experience in one's own daily life, make preaching

material that is worth while. Whatever has helped the preacher along the line of overcoming, of resistance, of victory, will help his own people, and the man who preaches exactly what he believes is the man who is getting help for himself and giving help to his people.

The third great source of helpfulness to the ministry is *The preaching of social truths*; in other words, the specific, direct application of general truth to specific, direct acts of daily life. We may preach all our lives from the greatest texts of the Bible, and make general applications of them, without touching the real sins of the individual or of the community at all.

If a business man in the congregation is renting a part of his property for saloon purposes, or if he is engaged in any other dishonest practice to make money, he will sit and listen for years complacently to general preaching from the text: "Thou shalt love the Lord thy God; thou shalt love thy neighbor as thyself." But when the preacher says, "It is wrong, it is not Christian, it is not loving God and thy neighbor, to make money by renting property to the liquor business, or by making money through speculation, or business gambling," thus giving a specific illustration, then the dishonest business man begins to complain that the minister is not preaching the simple Gospel. "Preach the Gospel," he says; "do not interfere with my private business." But the Gospel is nothing unless it is the application of the great general principles to the specific case; and the pulpit of today cannot avoid the preaching of social truth without avoiding the very purpose for which it exists; and that minister who understands his place and wants to preach the Gospel must preach to his people the social Gospel, or he is in danger of preaching no Gospel at all.

Another great source of help to the minister is *The habit of loving everybody in the parish*.

One of the temptations in the ministry is to make favorites of certain people who are agreeable, or well-to-do, or who have social influence, and to avoid the disagreeable, the dull, stupid and uninteresting people in his congregation or pulpit. But if a man wants power with his people, he can get it if he will only love them enough. The most conservative church in the world, in time, will yield to the persuasiveness of personal love on the part of the pastor, and he can do almost what he will with the people if he will only love them enough. While he may not bring all his people to accept Christianity, even by loving them, it may safely be said that he can shape the work of his parish; he can have a freedom in his ministry; he can and will be allowed to plan new work, introduce new methods, and get more help from his people simply by loving them, more than by any other process. Whether he is eloquent or gifted as a preacher, or not, if he really loves his people, and shows it by all he does for them, the chances are he will abide with them and they with him.

Another great source of strength and help to the ministry is found in *Keeping very close to the common people*.

Another temptation in the ministry is, and always will be, to associate more and more with people who are in the same class in the community; but it is one of the temptations which a man in the ministry must avoid if he would expect to retain his real power. To lose track of the man in the street, to be unable to speak to the working man when he assembles in the crowd, to lose sympathy with the great multitude, to have no compassion for the masses, is to lose out of the ministry one of its most priceless jewels; and the man who is able to preach only to his own class; the man who has no sympathy with the toiler; the man who does not understand the common struggles of a common poor, has lost out of his vocabulary, and out of his life, one of the richest sources of strength which ought to belong to every minister of the gospel of Christ.

Another great source of helpfulness to the ministry is *Personal work with young people*.

If in some instances the Endeavor societies in a good many churches, or young people's societies of any other name, have seemed to lack power, or even to become indifferent to the church as an organization, I believe, myself, that in a great majority of cases (I say it with great frankness), I believe it is due to an absence of life, personal habits of work with the young people on the part of the pastor. At any rate, if this statement seems to any of the brethren to be too sweeping, I know that the following is true.

If the pastor of any church that has any young life in it at all will give individual time and thought and personality to actual, vital work with his young people, spending several hours every week with them in planning, counseling, helping, suggesting, doing real work, that pastor will have a society of young people who will help him in his church, and in his personal life, more than any other one organization in his ministry. We cannot expect the young people to direct or counsel themselves, or set in motion work of which they are ignorant, or carry on necessary social work for humanity without a leader. A true minister is a leader, and if he sets himself to work with his young people, training them for the future church (and there is no church unless it comes out of the young life of the present), then he will be conscious all through his ministry of the enthusiasm and strength which can come from young life, and young life alone.

The solution of the problem of a dead young people's society in a church is simply found in giving that society some definite, necessary work to do, and in the pastor's leadership in the work with them.

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Hundreds of our friends were kind enough to send out the cards in the December issue of Current Anecdotes. One of the promises made in our request was that we would endeavor to make Current Anecdotes the best ministers' magazine in the United States. This month we announce a new department—not a large one, but packed full of meat that will strengthen by suggestion the busy pastor.

Every week we receive letters commending Current Anecdotes highly, telling of its practical value, one friend saying that he had refused to renew, but on making preparation for a series of sermons, concluded he could not do without it.

The copy for the Methods of Church Work went astray this month, and Mr. Cook had to furnish a second installment. If this department lacks its usual keenness and suggestiveness, you will understand the reason. But the contributed articles in this department more than make up for any deficiency, fancied or real.

Dr. Geo. C. Lorimer, Tremont Temple, Boston, Mass., is preaching to over 3,000 persons every Sunday evening. The people begin to come in at 6 o'clock, are practically seated

at 6:45, although the service does not commence until 7:30. During December he preached on topics connected with the past century. His keen insight into existing conditions, and his marvelous grasp of literature and history of the past, and the use of them to show the great need of the gospel—the active gospel, seem to be the secrets of his success.

G. Campbell Morgan, who comes to this country to carry on the Northfield work, instituted by D. L. Moody, very modestly and sensibly denies that he is to succeed Mr. Moody. He says that Mr. Moody will have no successors any more than Luther or Wesley had successors. Mr. Morgan is only 37 years old, but began to preach when 13. Joseph Parker, at the end of his sermon, Mr. W. R. Moody and Mr. Morgan being present, remarked that he was astonished that England would let America rob her of a man like Morgan. He added that he would always find a warm place in the English heart when he returned.

Mentioning D. L. Moody calls to mind what he once said concerning the use of illustrations. In speaking before a class of students at the Moody Institute he made use of the following expressions: (Though not given in exactly the language, it contains the thought expressed.)

"I am glad to see so many of you with note book in hand. Every one of you ought to have your note book constantly ready to jot down any good thought you may hear or read. I tell you, boys, when you get a fact, 'nail it.'"

"Do you know what made Charles H. Spurgeon of London such a power in the Christian ministry? It was because of his inexhaustible supply of valuable information. He kept a man constantly employed, who did nothing else than to search the British museums for illustrations, which he might use in his sermons.

"Nearly every man who has made his mark in the world has been a man who has been able to gather information and store it away in such a manner as to be able to bring it to the front when occasion demanded."

Mr. Moody then picked up several books and papers, which lay on the desk, and, turning rapidly to such places as he had marked, he gave as a practical lesson several things that he had recently run across, which he counted of value, and was intending to use in his future work.

Referring to a recent article in a magazine, he said: "This expression alone is worth ten times the cost of this magazine to me."

After reading it he said:

"Purchase the magazine and either make a clipping or mark on a slip where these facts are given, and they will then be yours and at your command when needed."

Mr. Spurgeon once said: "Illustrations, like windows, let light into the chambers of the mind. Mere bald statements are soon forgotten, but an illustration sticks in the soul like the hook in a fish's mouth."

DEPARTMENT OF METHODS

DEVOTED EXCLUSIVELY TO THE DISCUSSION OF METHODS OF CHURCH WORK.

Conducted by ELLISON R. COOK.

(Motto: Not What but How.)

HOW TO MAKE A WORKING CHURCH.

Suggestive Hints, Methods and Plans
gathered from various sources.

Fourth Paper—First Series.

The obligation to work rests upon every member of the church, but how few members there are who recognize this obligation, or if they recognize it fail to meet the responsibility. Any effort on the part of a pastor which tends to focalize or fix responsibility will result in great good.

We have found the organization of special working bands to be of wonderful help in carrying forward the work of the church.

Select some of your truest and best men and women, induce them to join you in the special work. Have them sign a card something like the following:

Covenant and Pledge.

Desiring to express my grateful acknowledgment to Jesus my Savior for His mercies, and in order that I may serve him more faithfully, I hereby enroll myself a member of

"Gideon's Band"

thereby signifying my intention, God helping me, to work and speak for the Master whenever He shall give me opportunity; to earnestly co-operate in every way possible in the evangelical work of our church.

Name

Address

A band of this sort, consecrated to the work, baptized with the Holy Ghost, wisely directed by the pastor, or by carefully chosen leaders, can accomplish great things for Jesus.

Cottage Meetings.

We give the following suggestions from the experience of Mr. W. H. Howland, a most successful mission worker:

Going into the homes is the way the church was started originally. They had no mission halls or churches; they did it inside men's houses. They got into them the best way they could. It is a very simple process, this getting into the houses, if the thing is properly done. Go always to a house where the people are

unconverted. Never sit down in an easy place. Go to the hardest place. You get inside a house with two or three earnest workers, and perhaps the woman's husband is a drinking man—and I want to tell you that sometimes the woman drinks, and then the man feels just as badly about it as the woman does—and you hold a meeting, have some singing and some earnest prayers and have a talk with them. Just go for them, and don't go away until you get something done with them. They cannot go away to go home, and you have the people of the house sure, and the other people are not in half so much hurry to get out of somebody's house as they are to get out of a hall.

The great practical value of this work is that you can use every worker the Lord sends, the one who is not doing anything. All at once they feel the motive power, feel that they have got to work, and they say, "What can we do? Here is the love in us. Let us work." "Go to some house and gather the people together and hold a little meeting." "But I cannot preach," they say. "Go and talk; you need not preach." And they can. They go and do it, and get a blessing. They are developing themselves. I believe there are more souls converted in this quiet way than there are in missions. I want to say that the hottest place I have been in was Miss Hutchinson's Sailor's Rest, where all the poor sailor boys were sitting around at tables, and the meeting was held without disturbing them as they sat. Every one was spoken to and an effort was made to bring them directly to Christ, and every one was working for that end. You can all get at work in the Cottage Meetings.

Another thing requiring our attention is the work through deaconesses. I believe there is much power in the work of the old country through these consecrated folk. The deaconesses of Mildmay are known all over the world. It is not the putting them into a special dress, but they go into a house where there is a trained woman, and they are trained in simple, practical work for Jesus. They are trained to know their Bibles and to use their Bibles, which the majority of our workers do not know how to do, and they are taught how to pray and preach. I tell you this going around with tracts and shoving them into everybody's hand and then running away does not have much effect. The workers must be able to pray and preach in the houses, if any good is to be done. The great majority of our best workers are young women, and they are filled with the Holy Ghost. We have never known of one of them to be insulted. They have got the very fire of God with them. There is nothing that can come to them to hurt them. "There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ

Jesus." Anybody that goes out this way is safe, unless the Lord means them to be martyrs, and I am sure they would like that.

Go into a home of that kind for a month, and they will give you training that will show you what to do. It is not such a long training as the college training, but it is good for real service. The only training that is worth anything is in practical work with the Bible in hand, and that is of no use unless the fire burns in the soul. A dead worker soon finds herself out in a place like that.

Successful Sunday Services.

As is well known to many of our readers, there is no more successful pastor or evangelist on this continent than Dr. J. Wilbur Chapman (a frequent contributor to "Current Anecdotes"), and we give a statement made by him at a convention of Christian Workers as to his methods for reaching and saving the masses. That it will be read with profit and prove helpful and suggestive, we are sure:

Saloons run seven days in the week, and we want our church to be on a par at least with saloons, and we want to have it open as early in the morning as possible, and as late at night as possible. We want to have the door standing open seven days in the week, and we do. As to the Sunday services, in the morning there are two prayer-meetings, one for women only, and the other for men, at which I am always privileged to preside, a prayer-meeting numbering from one hundred and fifty to two hundred men, most of them young men, and I tell you it is no wonder a man can preach when he feels there are back of him two hundred men to pray his truth home. When you can come out and see a great band of men, whose hearts are throbbing with love for God and love for souls, it seems to me any man could stand in the pulpit and preach so that souls would come to the Lord Jesus Christ. Then the second one is a meeting of the elders fifteen minutes before we go into the pulpit. We have sixteen elders in our church. They meet in a little room opening in from the other room. They know how to pray, and they pray till the windows of heaven sometimes seem to be open above us, and then oftentimes with tears streaming down our cheeks we go into the pulpit. I say "we," because it is not a church where the minister stands on the great platform alone. I do not think I could preach if I had to stand on the platform alone, and, if I went to a church where I was expected to do that, I think I would ask somebody to come up and sit with me. There are sixteen men, eight on each side, and it is a great inspiration to see a tear in an eye, or to look around, as I did last Sunday, and see one man with his hand over his eyes and his lips moving; I knew he was praying for me. Do you know what the secret of great preaching is? It is found just there, with a great band of men who know how to pray sitting around you and lifting you up, and I count it the highest honor, almost, that can be given in this work to stand as pastor of such a church as that. At 10:30 we have a preaching service, generally an evangelistic; I have drawn the net in the morning service and quite frequently had good results. At 2:30 the Sunday school, and Mr. Wana-

maker presides as I said nine Sundays out of ten, and it is a wonderful inspiration to sit and look into the faces. Some people have an idea that the work is carried away with enthusiasm. There is enthusiasm. You can feel it when you get to the street door and feel it more and more when you get inside the church, but I want to tell you the chief characteristic of that church. It is not enthusiasm so much as it is spiritual power, and if there is one thing more than another that we aim for in the work it is to make it spiritual. There is great danger with the great throngs of people and the great orchestra, everything about us, that we should give way to a sort of a hallelujah service. I do not mean in the best sense of the word, but I mean the kind of service where it is all fire and nothing else. We want the kind of service that is spiritual. That is what we are aiming for all the time. Then we have a twenty-minutes' service following that, which is for the teachers. I want to tell you how Mr. Wanamaker holds that great class of six hundred. They are divided up into tens, and one man in ten is leader, and each ten leaders has a leader, and every Sunday afternoon they meet and each man reads his report, such a person is sick, such a family has trouble, such a one is dead, and here is the secretary putting down all these things, and he is able to put his hand on every one of the six hundred. That is one good way to run a church; divide it up in that way and have a division of labor.

Then the evening service I want to tell you about. It is always evangelistic. Very, very rarely do we miss the after-meeting. We not only say to the men, "Come to the Lord Jesus Christ," but we open the door and say, "Come now," and we let down the net and expect that it is going to have something in it, and we draw in the net believing that. I want to tell you the results of the alter-meetings of the two Sunday nights past. One week ago fifty people stood up and said they wanted to accept the Lord Jesus Christ as their Saviour, and I think thirty came into the kingdom. Last Sunday night thirty-five stood up, and I have the names today of twenty-five of this number who say they are going to serve the Lord Jesus Christ.

Ques. How do you draw the net? Ans. Well, we just draw it. We have drawn the net in this way; as I offer the last prayer I say, "Those of you who would like to have us pray for you, lift up your hand." And the hands go up first on this side and then on that. I shall tell you in the other address about the young men, how there are men sitting here and there—the church is divided up—and they watch for the hands that go up and put their hands on them, and in many cases we get them in that way. Then it is a very easy thing to say, "How many of you want Christ?" And here are these people looking about to see how many want Christ, and they get up quietly and go over and sit down beside them. This is the way we draw the net.

Motto of the Viking Cup.

"Slaves cannot drink from me,

If once their lips shall taste my wine

That moment they are free;

They drink God's bounty and their shackles fall."

SOME HELPFUL SUGGESTIONS.

From Actual Experiences of Christian Workers.

AN INGENIOUS WESTERN MINISTER.

"The ingenuity of Rev. Harry A. Handle, rector of St. James Mission, Meeker, Colorado, constantly evolves entertaining features for the old and young, attracting interest to the mission," wrote Stanley Stokes of "A Minister Among the Cowboys," in the October Ladies' Home Journal. "He is an accomplished artist and takes photographs for everybody. An immense see-saw, swings and other entertaining features have been erected by him in the rectory yard, where everybody in the town enjoys them. The preacher spent part of his earnings for a phonograph with a set of fifty rolls, which drew big crowds to the rectory, some coming one hundred miles to see the wonderful talking machine. Nearly every day when the stage comes in, Mr. Handle changes his working clothes and goes to the hotel to acquaint himself with the strangers arriving, and invites them to the rectory, all of which is unusual and unlooked-for on the frontier. And that is one of the ways by which so many people in his parish, which is of greater area than the States of Delaware and Rhode Island combined, have become acquainted with the popular 'Little Minister of Rio Blanco,' as he is called."—Ladies' Home Journal.

ROCK-BOTTOM CHURCH-ROLL.

The pruning and purging process which has been in vogue in our church for some years seems likely to be applied with special severity to some membership rolls, and if a like application should prevail everywhere, our numbers would probably decrease faster than they have. In the weekly bulletin of Emanuel Methodist Church, of Baltimore, Md., appeared the following bold, clear-cut challenge to every member:

"We are determined to get a clean, rock-bottom church-roll. If you wish to be identified with us, we are glad to have you. If you are not a friend of our church, you are better somewhere else. We want 'Gideon's band,' and care little for mere nose-counting. Let us have your presence, or the reason for your absence—or ask for your letter."—Michigan Advocate.

HOW? ONE WAY.

There is in my town a man, who loves young men and desires to bring them to the Lord Jesus Christ, and he has made something of a discovery. He has discovered that a great many people, who will not walk with you, will take a ride with you when you ask them, and he devotes his spare change to hiring a horse and buggy, and he drives along the street in the early evening and meets some young fellow, and says, "Look here, wont you take a ride with me?" The moon is just coming up, and the young man, who will not walk with him, gets into the carriage for a drive.

Often before these evening rides are over, through this consecrated Christian layman, the love of Jesus is poured into the ears of the young men.—Rev. H. N. Kinney.

THE CHURCH AT WORK.

The whole church at work means the whole world soon saved.

The object of such work is "to give the church that unity of impression through its activeness that already exist through its faith."

The motive for such work is human want. Thank God the Christian church confronts no sleek and well-filled universe; it stares out into vacancy.

I am sometimes asked, how to get people to do church work. I reply, "Ask them." Ask a definite thing of even the average church member, and it will be hard for him to refuse, if in his power.

In the last five years I have personally asked over two hundred persons to be Christians without refusal. Dozens of church members in Winsted on request have spoken to the unconverted.—Rev. H. N. Kinney.

LINES OF WORK FOR WOMEN.

I happen to know a young lady in my city, who is a very sweet singer and player, and she devotes an hour and a half every week to go to our almshouse to sing and play to the inmates. She sings spiritual pieces, only, of course, and I know she would do almost anything rather than miss going there that afternoon, because she knows she will be looked for and longed for by the men and women who are there.—A Sampson.

As to what Christian women can do, I want to say that some Christian women of our city have been writing letters to the patients in the hospitals and to the prisoners in our jail and in the State Prison. I have been to these ladies to find out what the results have been, and I have found that the prisoners keep the letters, and some of them have pasted them on their walls, and the officers have told me that they read them over and over.

I want to speak another word to the Christian teachers, and that is, find out the birthday of your scholars and write to them on their birthdays and give them some pretty text cards. That is a simple way of working for Christ, and it is one of the good ways.—H. J. Gillette.

Ex-President Cleveland is writing for The Saturday Evening Post a series of strong articles which will appear in the magazine during the winter months. Some of these papers will deal with political affairs, and others with the personal problems of young men. They will be Mr. Cleveland's first utterances in any magazine on the questions of the day since he left the White House.

Mr. Cleveland's opening paper, which is to appear in The Saturday Evening Post of December 22, discusses in a masterly manner a most important phase of our national politics.

Notes for Prayer-Meeting Committees.

Some societies in California go out in the street for Christian meetings on Sunday afternoons when the weather permits. This is carrying war into the enemy's quarters with a vengeance.

Because Paul said "This one thing I do," many Christians think themselves wise in sticking to one mode of Christian work. A verse read at prayer-meeting, a hymn started, a tract a week—some such "one thing" contents them. Paul's "one thing" was as complex as the Columbian Exposition. It included oratory, quiet conversation, prayer, song, letter-writing, debate, voyages, organization, chains, mockings, rebukes, praises—why, what did it not include? That is not a safe text for lazy folks to quote!

Remember Plato's saying, "Good things are hard." Has a particular line of Christian work become easy for you? Then go on to something harder; not because it is harder, but because, for you and your little world, it is better.

An "impromptu responsive Bible-reading" was a feature of the Christian Endeavor Day exercises in the New Lisbon, O., Presbyterian Church. Doesn't that give some prayer-meeting committees a good hint?

If the appointed leader is prevented from coming, and you are asked to lead, and refuse, though you know yourself more capable without preparation than the prepared leader—what honest name will you give that refusal?

You find it hard to speak or pray in public? Show me a Christian who has always found it easy, and I will show you a man who deserves no credit for his speaking and praying in public, as he himself would be the first to humbly acknowledge. In war, that officer wins promotion who captures an obstinate garrison, not the officer who raises his flag over a deserted fort.

"According to the Pattern."

Rev. Arthur T. Pierson, D.D.

It has occurred to me that the Bible system of giving is the only perfect plan ever devised to meet all the demands of the church, and that if it were adopted and followed in these days, we should have ample funds for church support and church work. The system was of God, and included four things:

1. A poll-tax of half a shekel, or about 30 cents, which every Jew, poor or rich alike, paid when the numbering of the adult males took place. It was known as "atonement money."

2. The tithes. Of these there were three: (a) The Levitical tithe, or tenth of all the produce of the flocks, herds, fields, vineyards, etc.; this went to the support of the Levites, and out of it the Levites themselves paid a tenth for the support of the high priest. (b) A second tithe, or temple tithe, went to the festival services of the temple. (c) Every third year there was a tithe for the support of the poor. Josephus says that this "poor" tithe was additional to the other two.

3. The first things. These all belonged to God. The first-born of men, in commemoration of the deliverance of the children of Is-

rael from the plague which smote the first-born in Egypt; the firstlings of beasts, and the first-fruits of the ground all belonged unto the Lord likewise.

4. Free-will offerings. The taxes and the tithes were obligatory; these were not, but were given of choice, as special thank-offerings, added to all the rest. Thus it will be seen that while the Jew is commonly supposed to have given one-tenth of all his income to the Lord, the fact is that he gave every year at least one-fifth, and some years from two to three-fifths of the annual income, to the purposes of religion, and that the tithe represents, not the most, but the least of their gifts.

What did they do with all this?

The atonement tax was used to build the temple, and keep it in repair. The first tithe was used to support the Levites from their cradle to their grave. The second tithe went for the support of everything pertaining to the temple service, feasts and festivals. The "poor" tithe, every third year, was applied to the relief of the destitute, so that there was no Hebrew that need suffer from abject want. The first-fruits were special offerings of thanksgiving unto the Lord; and the free-will offerings, though presented to the Lord, were actually eaten, part by the priests and part by the offerers themselves, in the presence of the Lord, their gifts returning to their own bosom.

How to Put Others to Work.

It is usually vain to tell inexperienced Christians to "go to work" without giving them some further instructions. Most persons do not know when to take hold. They shrink from the responsibility of attempting lines of work on their own judgment, but if given definite things to do, and relieved from all anxiety about planning, then will execute according to the direction given. Experienced workers must furnish the patterns and cut out the work for others. A president of an Endeavor Society, or chairman of a committee must be like the superintendent of a shop or foreman of a department. He must not say, "Here is work," but "Here is your work; do this; do that." Most persons will respond when asked to do definite things. We undertake in this "Department of Methods," to aid you as the superintendent, the foreman, to plan the work and with definite things to be done give "to every man his work."

Communications for this Department.

Special Notice.

Address all communications for Department of Methods as below. We again make urgent request that pastors will help us in our work by sending us their methods and plans for publication. Articles on the "How" of church work in any line will be greatly appreciated. Address,

Rev. Ellison R. Cook, Washington, Ga.

A colored pastor in Texas, when demanding his salary, gave as his reason. "Brudern, I can't preach heah and boad in heb'n."

OUR DELICATE OPPORTUNITIES.

Written for Current Anecdotes by REV. A. T. KEMPTON, Fitchburg, Mass.

My dear brother pastor:—It has been on my heart for years to say a word to you out of my experiences, for which I have paid the full price in many ways, concerning our common, arduous, and yet highly honored occupation. My first word will be: "Be instant in season and out of season" in the Lord's work, which I have found to mean, "don't be afraid to broach the subject of religion to anyone, no matter whom." If a good opportunity does not open, make it your business to see that one does. Business men do, though they travel hundreds of miles and spend many dollars to do it. I have been surprised and delighted and condemned beyond measure, to find how many human hearts desire to be spoken to on the subject of the future life, and to find how many of them are anxious to hear from your lips, you, a specialist in these things, "What you know and the way you know." Let me suggest that if a personal interview is impossible, you write that man a letter; tell him of your concern for his soul; beseech him to settle definitely the matter of his future welfare, and while possibly you are asleep or occupied with other cases and other duties, that missive, with God's blessing on it, will be doing its work in God's good way.

I take these hints from the fact that God has left for us not only living Christians, but a bundle of letters and to follow out the hint, select a few, not many, of the most tender, touching, beautiful Christian books, bearing on this one thought of personal religion and a personal salvation, and send those to a thoughtful man for him to read. God has left for us a collection of books in His Holy Bible. Then another good way to reach men is to arrange with them by mail, telephone, or telegraph even, and have a private, personal interview at your home or theirs some time soon. You have important business with these men and business that must not be put off—the King's business, and the King's business requires haste. Give as many evenings a week as possible to seeing men in their homes, or have them come to see you in yours, which usually is preferable, and by all means see them alone. Do not waste your time talking politics, weather, business, philanthropy, reform, or anything about which they care no more to talk with you than you do with them. They know or ought to have known, when they came, that they were coming for a religious conversation, direct, personal. Come to your point at once, delicately, advisedly, respectfully, but always come to the point; he expects you to. He has come to the point in meeting you part way, when he came to your house. Now is your opportunity, and, my brother pastor, do not take my word for it alone, but try the experiment for yourself and see if this is not true that some of the greatest victories, the most telling and beautiful experiences in your Christian work will be such as I have described.

Have three or four men come and see you during one evening or have arrangements made so you can see as many as that in their

own homes. A business drummer will easily put all of us ministers in the shade. They will see a dozen men, talk them over, sell them goods, get their money, and leave them, with those men feeling that the drummer is one of their warmest personal friends, while we are pursuing possibly one man, far more timid to attack him on the subject of religion, than he is to be attacked. My experience has been—may yours be the same and even better—that most men are not only willing but pleased to have the matter of personal salvation brought very forcibly to their attention, as you can bring it.

Another suggestion I would offer is that you bring the matter of baptism and church membership before whom perhaps you think are not Christians now. They may be, and possibly have been for years; a little encouragement and pointing out of the way will so assist and develop them that you will be delighted to see them coming and taking up their duty and filling their places. I have been so surprised in this matter to find that dozens of people have been only waiting for an invitation, or a little encouragement from some one personally; for really, the strong working arm of the consecrated pastor is the short arm that just reaches from his heart to their hearts.

As one who has been unspeakably comforted, strengthened, assisted, and inspired by his brethren in the ministry, let me suggest to you that you fill the same role to all your brother pastors. Enter into their homes and parish experiences, as you enter into the experiences of your own church members. The hungriest parishioners possibly you can find in this regard are your brother pastors and those in their homes. Stand by that brother who is under a little cloud just now, who has been foolish and perhaps very indiscreet, but save him if you can. Then, too, things look very different to him from what they do to his gossiping parishioners, and his accusing enemies. Look at things with him until there is necessity for you to look at them in another way.

Another suggestion—follow up every funeral and every wedding and every birth, and every marked success or marked failure in the homes of your parishioners and friends by a visit, and in all these cases let your voice be the first to be heard in prayer in that home, after the events of joy or of sorrow to which I have alluded. A mother said not long ago, "The sweetest remembrance of mine in this little home is, that the minister who married us came around one evening shortly after, sat down, and talked beautifully to my husband, who is not a Christian, and to me, and told us how to live right and how to run our home right. As soon as the little baby came, and I was able to see him, he came again one evening, sat down, talked with husband and I, and took the little baby in his arms, and in just a word asked God's blessing upon him, and upon the father and mother, that they might

bring it up right in God's sight." Do you not see, my brother pastor, a whole bundle of golden opportunities growing out of even our professional duties. I frequently go with candidates to their home Sunday evening after baptism, and by previous arrangement gather the entire family together for a word of prayer after so delightful and important an event. Sometimes I go to a man who has a family of children, but in whose home the voice of prayer and the reading of the Bible is never heard, and ask him if I can come to his home, say tomorrow night at seven-thirty o'clock, and have family prayer with all of the family present. I have always been most delightfully received for such a service, even by men whom I can't induce to enter the church building; they were glad to have me come and pray with the family. Preach from your pulpit family religion as well as personal religion. Let fathers hear the call to be "kings and priests" in their own homes as in the days of the old testament religion.

And now what shall I say as a closing word? Just what I said when I began. "Be instant in season and out of season," reprove, rebuke, exhort with all long-suffering, and the Holy Spirit will take care of and forgive the possible mistakes we may make in being too zealous, but He cannot use and prosper and bless the man who has said "I will go and work in Thy vineyard," but goeth not. Whatever Christian work may have been, or may be, the most difficult possibly, but certainly the most remunerative side and the side least worked, is this direct, personal, hand to hand, "mean business," kind of work. "My word shall not return unto me void." "Be instant."

Some Plans for Social Meetings.

AN EXPERIENCE SOCIAL.

Ask each member of the society to earn a sum of money by some means other than his ordinary business or allowance. The more out-of-the-way the methods that are used, the more interesting the "experiences" will be. On the night of the social, let each member read a versified account of how his money was earned. The slighter the literary value of the stanzas, generally speaking, the keener will be the public's enjoyment of them. Two or three choruses, written to popular airs and sung in turn between the stanzas, will very greatly improve the effect.

A MOVE-ABOUT SOCIAL.

Place the chairs in groups of four, and ring a bell every fifteen minutes, compelling each group of persons to separate and be scattered through other groups. At the end of the evening, or when lunch is served, let the original groups come together and compare experiences.

A GEOGRAPHICAL SOCIAL.

Write on separate slips of paper the names of the States and of the capitals. Give the names of States to members of the society, the names of capitals to visitors; and let every State be responsible for the entertainment of his capital.

A MISSIONARY RALLY.

For this, the missionary committee should co-operate with the social committee. The costumes of the different heathen nations may be worn, and, if anything so elaborate is desired, each country may have its lunch table, setting forth the dish for which it is particularly famous. A table filled with idols and other curiosities will add greatly to the interest.

SOME SUNDAY SCHOOL HOWS

Of Special Interest to Pastors.

How can we increase the attendance of our Sunday School?

1. Send the teachers two by two to canvass your territory by districts.
2. Stimulate the children to bring new scholars by some honors.
3. Have public quarterly reviews or exercises Sunday evenings.
4. Make your Sunday School attractive, and the Sunday School session the happiest hours of the week.

How can a teachers' meeting be made a success?

1. By changing the leaders, always getting good ones.
2. By having papers of interest read by one of the teachers, announcing the same the Sunday before.
3. By having it Friday night and letting nothing interfere.

What is the best way to secure prompt attendance?

1. Begin on time always. Adopt the Banner or Star class plan.
2. Close the doors until after the prayer, and call the roll. Turn the late card.
3. Have the teachers on time.

Ought the Sunday School to expect souls saved at each session?

Yes. The church receives its greatest number of new members from the Sunday School. The child should grow up into the church and then have to withdraw from the church as they go into paths of sin, instead of the common thought that our children must go to the bad, and then be redeemed from sin and brought into the church.

Wanted Specimens Church Printing.

The editor of this Department contemplates arranging in available and attractive form a collection of the various printed forms used by churches in all parts of the United States. He is giving special study to "The Use of Printing Ink in Church Work" and would appreciate the kindness of any pastor or church worker who will mail to the address below specimens of cards of invitation, programs, orders of service, collection cards, etc., indeed, anything in the way of church printing. Our purpose is to make this collection as attractive as may be possible and in various ways to make it helpful to Christian workers.

Will you not send us specimens of all your printed forms? Address,

Rev. Ellison R. Cook, Washington, Ga.

GOD'S CHILD THE CRIMINAL. V

REV. WARD BEECHER PICKARD, D. D.

Annual Sermon preached before the Prison Association of the United States of America, at its 28th Annual Session in Epworth Memorial Methodist Episcopal Church, Cleveland, Ohio, Sunday, Sept. 19, 1900.

Like as a Father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; he remembereth that we are dust. Ps. 103: 13-14. V

Our Father which art in heaven, thy Kingdom come, thy will be done on earth as it is in heaven. Matt. 6: 9. V

It is not difficult to conceive of the race, in its infancy, as incapable of any knowledge of God. In stages, the measure of which cannot be taken, man under the brooding of the spirit slowly progressed to a point where God became a part of his conscious life. Of necessity, man's vision of Deity is colored by the media through which the light falls upon his eyes. The God of primitive man was a primitive God, for man can see only so much of the Infinite as he is capable of seeing, for the same reason that a child can know only so much of his mother as his own growing mind is capable of receiving. "For the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them because they are spiritually discerned." Beginning at zero the human thought of God rose by slow and often hindered degrees till it reaches the high level of the old Testament song, "Like as a Father pitieth his children, so the Lord pitieth them that fear him." The distance is immeasurable that separates such a view of the Almighty from the one in which he appears as a powerful tribal deity, a passionate, revengeful, and irresponsible oriental monarch, who selects without reason to exalt some to the place of highest honor, and decrees without justice, to debase others to lowest serfdom. High as is the thought of the Hebrew, God's child is capable of still loftier ascent. The Psalmist in his "Like as a Father," gives an early glimpse of the sublime revelation made to man, the Fatherhood of God. From the lips of the Son falls the prayer that floods the human heart with that highest and last conception, "Our Father." This vision is not qualified. He is not "like as a Father," but Jesus bids you think of him and speak to him as "your Father." He teaches men that God thinks of them as his children. "Your Heavenly Father" is the Master's designation of God. This is no empty figure of speech but a term that sets forth a relationship actual and vital. Humanity turns its face to the skies and with filial spirit cries "Abba Father," and from the opening heavens comes the answer of divine parenthood, "My Child." Great as is this truth it is but half the truth. The brotherhood of the race is the eternal corollary of the Fatherhood of God. "All we be brethren" is the golden hemisphere that added to "Our Father" completes the circle of revelation.

Clear as seems the meaning of the Gospel message, it has required ages of retarded

growth for the followers of Christ to understand its likeness. Like children learning to read we have skipped the hard words and misunderstood the easy ones. Surely the Christian world, with a blaze of light falling upon the page, will never dare to rise in judgment against our pagan brothers who have tried to decipher the mystery of being, standing through the ages in the dim light of earliest dawn. Nor will we forget, while we think of the debased and desolate creatures about us, the Master's command, "Judge not, that ye be not judged."

LIKE AS A FATHER.

In opening the direct discussion of our theme, God's Child, the Criminal, we need to remind ourselves that Fatherhood is not dependent upon the character of the child. The good boy has no monopoly of relationship. The bad boy is his father's son and may even bear in striking degree his father's likeness. He may resist, rebel, and run away, he may dishonor the family name which he bears, he may cut himself off from his home and heritage, but he is still a son. He may be born deaf, dumb and blind, or idiotic, or he may be crippled in life's struggle, or bear in his body some loathsome disease, he may never have known that he had a father, but none of these things annul relationship. Herein is the supreme message of Jesus to the world. All men, in all ages, of all conditions, of all colors, are to be taught to pray, "Our Father." God has never disowned any child of his. No headstrong prodigal has ever gone so far into the far country that the Father's love has not pursued him. He may be shut within prison walls and bear the stigma of crime, but God is his Father and Jesus Christ his elder brother. The most dangerous character, the most hardened, "repeater" is God's Child, the Criminal. To deny this is to cut ourselves off from all hope.

Fatherhood involves obligation. The common law recognizes the responsibility of the parent to his child and of the child to his parent. But always the obligation of parenthood precedes the obligation of childhood. The fact that we are in the world carries with it our right to a share in our Father's care and love. By no theological fiction can a good God be excused for hating any child of his. God is under eternal obligations to be a Father to every earthly child. To prove this Jesus Christ lived and served and died and lives again. God's child, the criminal, is no exception to this universal rule. Prison walls cannot be made thick enough to shut out God's care for his own. He loves men not because they are good but because they are his children.

THE LORD PITIETH HIS CHILDREN.

It is a function of fatherhood to sympathize with the weakness, ignorance and sufferings of childhood. No child has ever lived who did not need the compassionate care of parental love. The poet of the Psalms tells us that God is like a human father because he pities us. What child of grace is so favored, so good, that he has not felt the need of this divine compassion? What foolishness, what blundering, what wickedness have we not been guilty of? How near we have come to crossing that invisible line that separates the criminal from his brother, and yet have escaped. "We ourselves were sometimes foolish, disobedient and deceived," is the confession of Paul, a confession the best of us need to make. Surely we cannot deny to our less fortunate brothers the pity of divine Fatherhood. God pitieth his criminal children, "for he knoweth their frame, he remembereth that they are dust." Man is only taking his first lessons in the great volume of heredity and environment. God reads the book from the beginning. He knows, he never forgets, the influence of birth and early training on his child, the criminal. Adelaide Proctor sings the sad story of multitudes of earth's children when she says:

"God gave to earth a gift; a child,
Weak, innocent, and undefiled,—
Opened his ignorant eyes and smiled.

It lay so helpless, so forlorn,
Earth took it coldly and in scorn,
Cursing the day when it was born.

She gave it first a tarnished name,
For heritage a tainted fame,
Then cradled it in want and shame."

Had you been born amidst the squalor, hunger, blasphemy and drunkenness of the slums would you be in God's house today? If your only lessons in ethics had been disregard of law, human and divine, would you now be a reputable citizen. If you had begun your career where was printed upon your pinched and hardened features the official notice that you had been "mortgaged to the devil before you were born," would intelligence and purity now beam from your face? Let each one in this presence say to his own heart, "Who maketh thee to differ from another and what hast thou that thou didst not receive?" God knows that all of his criminal children do not come from the slums and he remembers that a home of luxury without discipline is a dangerous place in which to be born. God pities the poor children of rich parents who give to their offspring nothing but gold, the very spending of which lays the foundation for future criminality.

One of the darkest and most pathetic stories in the history of the world is the treatment accorded those who go astray. The criminal treatment of criminals is a topic that can never be discussed except in barest outline. Society, by its theological notions, its false standards, its cruel practices, its penal laws and methods, has made it easy for men to do wrong and hard for them to do right, and when once they have gone astray, impos-

sible for them to reform. Society licenses schools of crime in greatest numbers where the people are least able to resist; it calls the victims of its own institutions into a court room where hover criminals who feed on crime; the guilty one is thrown into jail, often a moral pest-house, from which none ever emerge without a contagion of crime he did not take with him. At last society turns God's child out again, branded as a felon, the only place open to him, the saloon, and the only company willing to receive him, men who like himself are passing through the grades of the school of crime. Letourman utters a stern denunciation, but one whose truthfulness we dare not challenge, when he says: "The criminal would not exist, or at least very rarely, if he were not produced by society itself." God knows that the wonder is not that criminals exist but that the number is not far greater than it is.

THE FATHER'S LOVE REMEDIAL.

God could not be a true Father to his earthly children if he were not interested in their recovery from sin and its consequences. Hence we have a right to look for the inauguration of movements, the ultimate end of which is the restoration of the wanderer to the character and privileges of sonship. There must be borne in him from above a new desire, a new purpose, a new hope. He must have a chance to make a new beginning. Jesus commenced his ministry by preaching, "Repent ye, for the kingdom of heaven is at hand." The repentance of the gospel is a very different thing from the penance of the theologian. It is not a call to suffer self-inflicted pain that we may render an equivalent for our sin and thus escape torment, but rather it is a call to rethink—to change our minds concerning sin as a preparation for promotion into the Kingdom of Christ. Forgiveness is not a way to keep out of hell but an open door into a higher life. The foundation of the appeal is in the fact that no man is either so bad or so good that he may not improve. Jesus taught the same doctrine to the man of lofty character and to the woman of degraded habits. Science restates this old gospel when Fiske declares that the improvable-ness of man is his distinguishing characteristic. The Kingdom of Heaven is always at hand. Here is inspiration for the highest and hope for the lowest. Shall we accept this opportunity for ourselves, but deny it to those less favored? Is God's child, the criminal, to have no chance to repent that he too may enter the Heavenly Kingdom of honesty, purity, faith and the service of his fellow men? Is the old dogma of despair, "Once a criminal, always a criminal," to hang like the pall of night over the 750,000 persons annually convicted of crime in the United States? Are the 100,000 persons, largely young men, now within our prison walls, beyond all hope? Surely no lover of his God and of his brother will accept a notion so destructive of the foundations of the Gospel.

THY KINGDOM COME.

For two thousand years men have prayed
"Thy Kingdom come, thy will be done on

earth as it is in heaven." That the answer has been long delayed is only seeming. The path of progress is one of evolution rather than of revolution. Those who look for an answer to that prayer in some cataclysmic catastrophe have been and are sure to be disappointed. But to those who read aright the great movements of God in history there have appeared proofs indubitable that the Kingdom of the Father has come upon the earth. Such an organization as the Prison Reform Association is a specific answer to the Lord's prayer. It is evidence of the establishment of the Kingdom of our Father's love among men, for man's pity for his fallen brother is proof of man's likeness to his divine Father. Such an institution is an expression of remedial grace that shows the coming of the heavenly Kingdom. All who are prepared enter joyfully therein.

The principles of Prison Reform are not new. It is the application of them that is a novelty. In fact the divine order of procedure is followed so exactly that one wonders why it has not always prevailed. Today, enlightened society deals with its ward, the criminal, as God deals with his child, the sinner. To some of these striking analogies we now direct attention.

A SICK CHILD.

The beginnings of the criminal instincts are early seen. The first offense occurs during youth. The criminal is a child in years, in judgment, in self-control and in moral sense. He is not the powerful brute of popular tradition, whose very grossness is the occasion of his crimes, but tabulations of anthropological statistics show him to be undersized and under-vitalized. He became a criminal, not because of strength but because of weakness. It is a defect and not an excess, arrested development and not over-development, that are the occasions of criminal outbreaks. Crime, like insanity, is associated with certain well-defined, abnormal physical conditions. In the light of modern science the criminal is a sick child. He is a patient and the reformatory is a hospital for the cure of his malady.

How like the old teachings of Scripture do these new findings sound! The sinner is sick. His rebellion is the delirium of sin, for when he comes to himself he comes to his Father. "Forgive them, they know not what they do," is the prayer of profound insight and compassion which the dying Saviour offers for his guilty murderers. God pities his sick children. With increasing emphasis we read the Gospel of wholeness preached by the Master. There is new meaning in the fact that Jesus paid so much attention to the mental and physical conditions of men. With some, healing preceded forgiveness; with others, forgiveness came first in order. In either case healing and pardon were granted that sin might be conquered. Jesus laid startling emphasis upon the duty of his followers to minister to the bodies of men. The hungry must be fed, the naked clothed, the sick healed and the insane restored to reason! and all this in the interests of the higher life of humanity.

The power to do this was a part of the "greater works" he prophesied for his followers. Thus the work of the Great Physician was but the forerunner of the modern scientific movements which are helping men to holiness by helping them to health and sanity. It is now an established fact that certain abnormal physical conditions tend to certain types of crime. It is equally true that by careful attention to hygiene, nutrition, exercise and mental occupation structural changes take place which by restoring the physical to normality, reform the criminal and cure the patient. Every sould begins in and is shaped by a human body. Why should it be thought a thing incredible to reshape the moral nature by obedience to the laws of God? Prison Reform is but a concrete expression of the Father's love, who in pity seeks to heal his sick child, the criminal, and thus restore him to his place in the divine family. "Arise and walk!"—"Go, sin no more," is still the message of Christ to a palsied humanity.

RETALIATION OR RESTORATION.

The old idea in punishment was retaliation and vengeance. It was an eye for an eye, and a tooth for a tooth. This primitive notion is fast giving way to the saner and more divine conception that sees in all penalty a method for the protection of society and the reformation of the wrong-doer. It is inconceivable that the pitying Father of the Psalm and the loving Father of the Gospels could punish sin, with any other end in view than the good of his children. Love seeks not her own. To administer penalty as a vindication of the majesty of government is unrelieved barbarism. A good government does not need such vindication, nor do such methods produce the expected results. God is not seeking to save his dignity but his children. He is not willing that any should perish.

On the other hand this idea of the ends of disciplinary justice has nothing in common with that sickly sentimentality that coddles the sinner and insults God by calling him "an indulgent parent." This is gush and not gospel. God's pity is not an exhibition of weakness but an expression of the saving strength of the holy Father, whose pity for the sinner is but the other side of his righteous wrath against sin. The discipline of life is real. The way of the transgressor is hard. He that will not work neither shall he eat. The wages of sin is death. All this is a definite expression of a divinely ordained disciplinary process the object of which is to teach every child of God to pray "Father, thy will be done." Punishment may be administered in implacable anger; discipline is the specific effort of love to transform the ignorant child into the likeness of the Father. Of Jesus himself it was said that "He was made perfect through suffering." It is enough that the servant be as his Lord.

Here again is a striking picture of the motives and methods of modern criminologists. For the State to administer punishment as vengeance is a barbarian phase. To carpet with velvet the cell and spray with rose water the idle and unrepentant criminal, while he leisurely dines upon the luxuries of the season,

is a morbid sentimentality, akin to the criminality it encourages. Human justice is nearest the divine when it seeks to protect the innocent and reform the vicious. Society must be saved from the contagion of its sick members, hence it builds a reformatory, a hospital, in which they may be detained while a cure is taking place. The vicious need protection from society to whose errors so much of the world's wrong doing is primarily traceable. Many a drunkard seeks relief from the saloon by voluntarily taking refuge behind prison walls. The criminal often needs protection from his friends, whose mistaken treatment and false ethics make a cure impossible. The criminal, like the delirious patient, needs protection from himself. The insane left to themselves and their friends, seldom recover, but placed in charge of experts in a hospital, their chances for restoration greatly increase. Yet no judge who commits a patient to the care of such an institution ever thinks of vengeance or feels that the majesty of an offended law has been vindicated. The only thought possible is the true one in dealing with crime, the desire to protect society and cure the criminal. The universal prevalence of this spirit which is the Spirit of the Lord's prayer, is that for which the Prison Reformer ever prays.

UNTIL CURED.

In dealing with his child, the sinner, God makes use of time as a factor in the process of salvation. No child who has lived long in the far country can develop instantly the ability to appreciate the full privileges of sonship. It requires something more than quick repentance to make a saintly character out of a riotous sinner. The hungry prodigal may appreciate the fatted calf but it will take a life time to teach him to appreciate the Father's love. Men may be converted instantly but transformation is a process limited only by the duration of the immortal life. Continuous liberty is the fruitage of continuous obedience. The divine Father cannot give his child a character, for character is a growth in which choice is a permanent factor. "As many as received him, to them gave he the right to become children of God." There is no man so good that he has not had reason to say, "Before I was disciplined I went astray but now have I kept thy law." On the other hand the unthinking and rebellious child may hear love's entreaties, and see love's sacrifices and suffer love's discipline without being in the slightest danger of repenting. No plan has ever been revealed by which God proposes to make bad people good without their own consent; and who shall assume to measure the utmost depths of the abyss of human resistance to divine grace? "Ye will not come unto me that ye might have life" is a solemn judgment that will be true so long as the child prefers swine-herding to sonship.

The central point in the present day movements for prison reform is the indeterminate sentence. In the ideal plan criminals are committed not for some specific term of months or years, but until they are genuinely reformed. This method rests upon the broad foundation that the ends of justice and the protection of society are fully met when the

criminal so changes his mind that he becomes a self-respecting and self-supporting citizen. Society's first duty to the insane patient and his friends is to place him in a hospital. Its second duty is to adopt those methods of treatment which experience has shown to be most likely to cure. A third and equally imperative obligation is to release the patient as soon as he is cured, but never till then. This is the divine method of discipline that underlies the modern methods of dealing with the vicious classes. The convicted criminal should be imprisoned; while in prison, every effort should be made to cure him; when his record gives evidence of a disposition sufficiently reformed so that he can be trusted with liberty, parole him; if the cure proves permanent, forgive and release him; if he proves incapable and incorrigible, after long and patient efforts to save him, detain him for life, no matter how slight his first offense. Our right to keep a man in prison stops when he ceases to be a criminal, and while he remains a criminal we have no right to turn him loose to prey upon society and insure his own destruction. The practical workings of this system have revealed the startling fact that the average criminal dreads the indeterminate sentence. He revolts against any plan that suggests reformation. By years of training in wrong-doing his heart is fully set in him to do evil. He refuses, at first, to join in a campaign against himself. He does not want to be good. But the indeterminate sentence sets before him an open door. He sees everywhere the inspiring promise; This do and thou shalt live. The majority beginning to do, slowly begin to live. They come to themselves at last. After discouraging failures and inspiring victories they walk forth, free men, in their hearts ready to testify, "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." But some are incapable and incorrigible. No motive appeals to them. They wax worse and worse. Deliberately and repeatedly they condemn themselves to a hell of life imprisonment at hard labor, their only companions, rebellious spirits like themselves. The statistics of the reformatories that are being operated upon this scientific and therefore divine order, show conclusively that as high as eighty per cent. of the persons so treated do really reform and go out into the world honorable and useful members of society. In many ways the old ideals and methods involve a criminal treatment of crime, actually hindering reformation rather than helping it, and increasing crime rather than decreasing it. That only is a method worth saving which saves.

LOVE INCARNATE.

Ideas must become incarnate to influence humanity. Abstract notions of goodness are impotent to save. The Word must become flesh and dwell among us. Fatherhood can only be revealed through Sonship. He that hath seen the Son hath seen the Father. God's revelation of himself finds its consummate expression in the man, Christ Jesus. God was

in Christ reconciling the world unto himself. When God would teach his children a great truth he first pours it into a great heart. Voltaire says, "When God wished an idea to make the circuit of the world he first kindled it in the heart of a Frenchman." The secret of all reform is an incarnation.

Again, the movement we study bears the imprint of the divine. From every side comes the testimony that the success of Prison Reform is in the embodiment of its high ideals in a strong, pure and sweet personality. A theory of reform is as futile to save men as a theory of nutrition is to feed them. The machinery of a model reformatory, with corrupt political henchmen to manage it, will be a source of peril. Every reformatory, that does not need reforming, must have at its head and among its workers, persons qualified by spirit and special training to exemplify the essential elements of a redeemed manhood. God's child, the criminal, can only be saved by the transforming power of direct contact with God's child, the righteous. Prisoners, like children and animals, read character at sight. They feel goodness and reality and detect cant and hypocrisy with intuitive swiftness. Alas, when persons with base hearts are set to make good men out of the weak and wicked. Mrs. Ellen C. Johnson, for many years the devoted and successful superintendent of the Sherborn Reformatory for convict women in Massachusetts, relates an incident in her experience that teaches its own lesson. A woman was committed to her care who resisted all the influences brought to bear upon her to induce her to obey the rules of the institution. She remained obdurate and indifferent. Mrs. Johnson had had painted for the chapel a life-sized picture of Jesus forgiving the sinful woman. It was a striking work of art, and when properly placed and lighted, its figures stood out with realistic effect. On the evening that the picture was to be unveiled, she had the rebellious creature seated in a position where she would have the best possible view of the painting, and then seated herself near the patient that she might watch the result. After briefly telling the story, the lights were turned on and the veil gently drawn aside revealing the figures of the kneeling penitent and the strong, but tender Saviour in the act of saying, "Neither do I condemn thee; go thy way; from henceforth sin no more." The effect was magical. A subdued applause burst from the audience which quickly subsided into a profound hush. The leaden face of the incorrigible woman suddenly flushed and lighted up as though a flame had been kindled within the depths of her being. With eyes suffused with tears and with gaze fixed upon the scene, she did not heed the signal for retiring, but remained riveted to her place by that vision of the forgiving love of the Master. A new era had dawned in her life. There was begun in her that hour a reformation that broadened into a transformation. Under the sweet spell of a vision of love her deprived and depraved heart was changed until later she was discharged, cured. Blessed is the one who so incarnates his Heavenly Father's saving and health-giving grace that his criminal brothers

and sisters may be won to a life of virtue, purity and service.

THE FATHER'S LOVE IS PREVENTIVE.

We come to the crowning fact in the program of Fatherly grace. God's remedial love is primarily preventive. It is no part of the divine plan that men should be thrown into the fire that the goodness of God may be displayed in their rescue. We are not to sin that grace may abound. Nay, rather, grace most abundantly in that life that has been saved from the necessity for such salvation. It is no part of our ritual to worship the prodigal son, even though we rejoice with heaven over his return. The occasion for rejoicing would have been greater had he never gone astray. Christianity sets a child in the midst and says, "Of such is the kingdom of heaven." There are those who have never been conscious of living in any other than filial relations with God. This is the highest point of Christian experience. When this experience becomes universal the will of the Eternal Father will be done in earth as it is in heaven.

All advocates of Prison Reform plead for such modifications of our present social conditions as will make it impossible for God's children to become criminals. Divine as is the work of restoration, the work of prevention is more divine. The father who with criminal carelessness permits his children to contract a contagious malady has poor claim to paternal love because he succeeds in nursing back to life one of the stricken group. We are praying with new emphasis the old prayer, "Lead us not into temptation." This prayer will be fully answered when every child born into the world has an even chance to be good. It is the teachableness of the young that makes the perpetuation of the criminal possible. It is the teachableness of childhood that makes the salvation of the criminal classes a possibility. Here is a bit of carbon. Which shall it be, soot blacking the white walls of the city, or, diamond, sparkling with brilliancy upon the finger of the King? The elements are the same. Charcoal, educated and disciplined, becomes diamond. Charcoal, neglected and untrained, is common soot. Our Father pities his children for he remembers that they are dust; and pitying he seeks to inspire us to give every lump of common carbon a chance to become a diamond of dazzling purity. The children born in the slums do not become criminals because they were born there, but because they live there. The startling statement is made that not ten per cent. of the criminals now in a large penal institution are the children of criminals. Environment is far more potent in shaping character than heredity. The duty of society is not simply to rescue occasionally one from the slums but to save the slums by making them impossible.

A slum district in an American city is as unpardonable as would be an undrained area of malaria-breeding swamp in the center of its territory. Let an enlightened Christian conscience put homes in place of hovels; plant schools where the saloons thrive; train the children in kindergartens instead of back

alleys; endow social settlements where now the social evil festers; do this, and the work of Prison Reform will be half done. Then offer to young people the same protection and training outside the reformatory walls that are given within, and the work will be finished. Alas, as it now is, the number of criminals is daily increasing. Prisons can scarcely be built fast enough to receive the recruiting army of the vicious; and all this, not because the world grows worse but because we are not wise enough to follow the divine order of prevention and cure. If one-half the annual expenditure entailed by crime in the United States could be spent in scientific methods of prevention, a sweeping stride in the forward movement would be taken. Let us pray for grace to do our duty.

IN CONCLUSION.

The great Howard, good as he was great, dying in 1789, said: "Lay me quietly in the earth, place a sun-dial over my grave and let me be forgotten." But such lives can never be forgotten. No good life is ever lost. It lives again in the larger movements of the next generation. Let us thank God that the shadows on the old dial above Howard's grave announce that the day is hastening forward. There is no power that can halt its onward march. The world's golden age is in the path of the rising sun. The Kingdom of Heaven is at hand. Let us by Christ-like devotion to our God and our brother, hasten forward the slow moving hours. Brothers, be not impatient. The sun-dial has no message for us save as the shadows fall upon its silent figures. Shadows are children of the sun. Therefore, for sunshine and shadow we devoutly give thanks as we hopefully await the coming of high noon, when in God's family there will be no criminal children.

Bible Teachers College.

PROSPECTUS OF FIRST SESSION, TO BE CONDUCTED IN MONTCLAIR, NEW JERSEY, JANUARY UNTIL MAY, 1901.

THE AIM

The aim of the Bible Teachers College is to promote Bible study, and true Christian life and ministry. To accomplish this, it proposes:

1. To teach the Bible.
2. To stimulate and to direct Bible study.
3. To develop and to distribute teachers of the Bible.
4. To inspire to and equip for the best living and service.

INSTRUCTORS AND LECTURERS—

Faculty: Rev. Francis L. Patton, D. D., LL. D., President of Princeton University; Professor Marcus Dods, D. D., of the Free Church Theological College, Edinburgh, Scotland; Rev. Henry G. Weston, D. D., President of Crozer Theological Seminary; Professor Melancthon W. Jacobus, D. D., of Hartford Theological Seminary; Professor Robert W. Rogers, Ph. D., D. D., of Drew Theological Seminary; Professor Ira M. Price, Ph. D., of the University of Chicago; Rev. W.

M. McPheeters, D. D., President of the Southern Presbyterian Theological Seminary, Columbia, S. C.; Professor Edward I. Bosworth, of Oberlin Theological Seminary; Rev. Howard Agnew Johnston, D. D., Pastor of the Madison Avenue Presbyterian Church, New York; Rev. William F. McDowell, Ph. D., D. D., Secretary of Education of the Methodist Episcopal Church; Rev. D. S. Gregory, D. D., LL. D., Editor of the *Homiletic Review*; Professor W. G. Ballantine, D. D., of the Springfield Bible Training School; J. Campbell White, M. A., Secretary for Calcutta, India, of the Young Men's Christian Association; Rev. David Livingstone, of Columbus, Ohio; Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions; Rev. John Henry Barrows, D. D., President of Oberlin College; Robert E. Speer, M. A., Secretary of the Presbyterian Board of Foreign Missions; Mr. Luther D. Wishard, Secretary of the Forward Movement of the American Board of Commissioners for Foreign Missions; Wilbert W. White, Ph. D., D. D., Principal of the Bible Teachers College.

COURSES OF STUDY.

Old Testament Course: 1. The Continuous Old Testament Course.—The first continuous course (one hour each week throughout the session) to be conducted by Dr. Wilbert W. White, the Principal of the College, will be in the Old Testament History, Prophecy, and Psalmody of the Assyrian Period. This will include a synthetic study of the books of Amos, Hosea, Micah, Isaiah, Jonah and Nahum, with the historical material in the Books of Kings and Chronicles relating to the Assyrian Period.

II. The Continuous New Testament Course.—The second continuous course (one hour each week throughout the session), to be conducted by the Principal, will include the Book of Acts and the earlier Epistles of Paul.

III. The Course on Prayer.—The Course on the Bible and Prayer (one hour each week throughout the session) will be conducted by the Principal.

IV. The Course on the Holy Spirit.—The Course on the Bible and the Holy Spirit (one hour each week throughout the session) will be conducted by the Principal.

V. Ten special Courses, each to continue through two weeks, will be conducted by visiting professors as follows:

1. Professor Ira M. Price, Ph.D., will conduct a course of ten studies in Isaiah.

2. Rev. W. M. McPheeters, D.D., will conduct a course of ten studies on The Prophecy of Joel.

3. Professor Robert W. Rogers, Ph.D., D.D., will conduct a course of ten studies on Assyriology and the Old Testament.

4. Rev. Henry G. Weston, D.D., will conduct a course of ten studies in the Gospel by St. Matthew.

5. Professor William G. Ballantine, D.D., will conduct a course of ten studies in the Gospel by St. Mark.

6. Professor Edward I. Bosworth will conduct a series of ten studies in the Gospel by St. Luke.

7. Professor Marcus Dods, D.D., will give a course of ten studies in the Gospel by St. John.

8. Rev. Daniel S. Gregory, D.D., LL. D., will conduct a course of ten studies on the characteristic differences of the four Gospels.

9. Professor Melancthon W. Jacobus, D.D., will conduct a series of ten studies in analytic work in the New Testament Epistles, supplemented by expository reading on the basis of the analysis. Professor Jacobus will also lecture on the credibility of the Apostolic History.

10. Rev. Francis L. Patton, D.D., LL.D., will give a series of three studies on the Pauline Epistles.

11. Professor Marcus Dods, D.D., will conduct a series of ten studies on the Epistle to the Hebrews.

VI. Four Continuous Special Courses will be conducted as follows:

1. Mr. Robert E. Speer will conduct a course of ten studies (one each week during the latter half of the session) on The Bible and the Christian Life.

2. Rev. Harlan P. Beach will conduct a course of twenty studies (one each week throughout the session) on The Bible and Missions.

3. Mr. J. Campbell White will conduct a course of twenty studies (one each week throughout the session) on The Bible and Personal Work.

4. A Normal Sunday-School Teachers Course of twenty studies (one hour each week throughout the session) will be conducted by the professors and lecturers of the College.

GENERAL INFORMATION.

This College will be open to qualified persons of both sexes. Those proposing to become regular students or to take any of the special courses in the College should secure an application blank and return it filled out and signed. The College is intended for the following classes of persons:

Those under appointment to the foreign mission field, who may wish to supplement their collegiate and other training by a few months of study, such as this College offers.

Missionaries, home on furlough, who may desire to take a special course of study in the English Bible.

Theological students, who either before or after their regular theological training may desire for a time to give themselves exclusively to the study of the English Bible.

Ministers of the Gospel who may wish to turn aside for a time to enjoy fellowship and refreshment in associated Bible study.

Other advanced students and persons devoting themselves exclusively to Christian work.

The tuition fees are as follows:

The entire course of fifteen Studies and Lectures each week for twenty weeks.	\$30
Any one of the ten Special two-week Courses (each including ten Studies)	6
Any one of the four Continuous Special Courses (each including twenty Studies)	10
Any one of the four Continuous Regular Courses (each including twenty Studies)	10

The Expository Lectures will be open to all without charge. A list of these with dates will be furnished on application.

The tuition fees are payable in advance.

Students attending the College will be paying guests in homes of Montclair.

The class exercises will be conducted in the new Auditorium of the Young Men's Christian Association, Montclair. The Lectures will be delivered in Churches of Montclair, which have been put at the disposal of the College for this purpose.

Montclair, a city of twelve thousand inhabitants, situated on the Orange Mountains, thirteen miles west of New York City, is one of the most attractive and healthful suburbs of the Metropolis. It is accessible by two railroad lines from New York—the Erie from Twenty-third Street or Chambers Street, and the Delaware, Lackawanna and Western from Christopher Street or Barclay Street. It is also reached by trolley without change from the Market Street Station, Newark, where all trains of the Pennsylvania Railroad stop.

The period of work for each week will be from Tuesday morning until Saturday noon. Exclusive of the two Expository Lectures and the Normal Sunday-School Teachers' Class, there will be twelve hours of class-room work each week for the student taking the entire course. For each of these, thorough preparation will be expected. Persons wishing to attend any of the courses as hearers should communicate with the Principal.

All the students of the College will meet together twice each week (on Tuesdays and Fridays) for united devotional exercises and an Expository Lecture by some minister, professor, or layman especially invited for the purpose.

For further information regarding the College, address the Principal, Bible Teachers College, 197 Walnut Street, Montclair, N. J.

DISTINGUISHING FEATURES.

1. The prominence given to the study of the English Bible. The object is not criticism of the Bible or the study of books about the Bible, but the study of the Bible itself without the restriction or limitation of theory or system of doctrine. The best available helps will be freely used, but only when necessary after work on the Biblical material.

2. The thoroughness and comprehensiveness with which the study of the Bible will be conducted. Students will not receive lectures merely. They will be directed in study. They will be given not so much the results of the study of others, as guidance into discovery for themselves. The most thorough intellectual work will be expected of each student.

3. The attention which will be given to the soul-culture of students. The aim will be to maintain the highest standard of scholarship, and at the same time to have a deeply spiritual atmosphere pervading the institution.

4. The practical aim and method of the College. It is to be primarily a school for instruction preparatory to the profession of teacher of the English Bible. To this end every regular student will be expected to teach one Bible class each week, and in such teaching to employ the methods followed in the